THE CHRISTIAN ENDEAVOR MANUAL

FRANCIS E. CLARK, D.D.

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The Christian Endeavor Manual

A Text-Book on the History, Theory, Principles, and Practice of the Society, with complete Bibliography and several Appendixes

By
REV. FRANCIS EDWARD CLARK, D.D.
Founder of the Society of Christian Endeavor, and President of the United Society, and of the World's Christian Endeavor Union.
Author of "The Children and the Church," "Ways and Means," "World-Wide Endeavor," "Training the Church of the Future," etc.

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The Purpose of This Book.

THE literature of the Christian Endeavor movement has already become voluminous, though it is but twenty years since the first book on the subject, entitled "The Children and the Church," was published.

The bibliography in the appendix of this volume will show the great number of publications, large and small, which the movement has called forth in the English language alone, while a very considerable literature has also been accumulated in German, French, Spanish, and many other languages.

But among all these books, booklets, and leaflets, there is none that gives a comprehensive view of the Christian Endeavor movement in all its departments, within the covers of one comparatively small volume. He who would become acquainted with the history and progress, the principles and the practices, of the Christian Endeavor Society in the past, must, hitherto, have had recourse to a large number of tractates and to several books of reference. So rapidly has the movement developed along many lines, so many different departments of effort has it taken up in its different committees, in its efforts for promoting the spirit of communion with God in the Quiet Hour, systematic and proportionate benevolence, good citizenship, and the welfare of the home; so rapidly has it developed

in so many lands throughout the world, that these various publications have all been necessary.

They are indeed still necessary, and will be, since each phase of the work is, in a measure, developed by itself, and information in small compass concerning different departments of Christian Endeavor must ever be available.

Moreover, some departments of the Society, like the Junior work, duties of the social committee, the missionary enterprises of the Society, and the more complete exposition of its underlying principles and history require volumes, larger or smaller, of their own to do them full justice. But these have all been provided, at least up to the present needs of the movement.

There is, however, still a place, and an important place, it is believed, for such a volume as this, which attempts to condense into one comprehensive account the salient features of the movement, its history, its pledge, its prayer-meetings, its consecration services, its lines of committee work, its Quiet Hour and its Tenth Legion, and the other auxiliaries which have proved so helpful; its unions in city, county, State, nation, and the world, and, above all, to show how these various lines of effort, which seem to the unthinking as diverse as they are numerous, all spring from a common root, and are the providential, as well as the natural, logical, and almost inevitable, outcome of the Christian Endeavor idea.

Having been urged by friends of the Society to undertake this task, and being impelled by my own desire that it should be accomplished by some one

(though I wish it might have been done more worthily), I have prepared this book, which I trust may give, in some degree, at least, a succinct and comprehensive view of the Christian Endeavor Society in all its departments of effort, and, as I have said, show the inherent unity and real co-ordination of all the lines of Christian Endeavor. Though I have availed myself in some small degree of material already prepared by myself and others, it is largely a restatement of principles, history, methods, and plans.

Another object, which has influenced me still more strongly in preparing this book, has been my desire to furnish a text-book for those who would study carefully and systematically the history, the theories, and the rules of practice of the Christian Endeavor movement. I have long felt that the time had come when many young people, earnest and devoted in heart and strong in purpose to do the Lord's work, who have found practical personal help for their own lives and those of others through Christian Endeavor methods, should have the means, in brief compass, of intelligently studying the subject in all its phases without being overburdened with too many details or too much minutiæ of information.

Many young people, I believe, would like to become proficient in the lines of religious efforts for which the Christian Endeavor Society stands. They have a laudable ambition to become Christian Endeavor experts. This volume, I hope, will help them to that end, giving them, if it is carefully studied, a practical course of Christian Endeavor training.

A Correspondence School in this line of Christian

work seems to me eminently desirable. Through such a school, after the study of a few weeks or months, any intelligent young Christian might become proficient in the work of this department of the kingdom of God. He would have a reason for the Christian Endeavor faith that was in him. He would know why the pledge was framed, and what it has accomplished and what it may do. He would understand the best ways of conducting a prayer-meeting. He would know how to make the monthly consecration meeting most effective. He would understand the many different lines of committee work, and how each one could be made to accomplish the utmost possible for Christ and the church of Christ. He would understand the reason for the newer efforts which have sprung from Christian Endeavor, and see the reason for the different "chapels that surround the cathedral." In other words, he would become in some sense an authority in his own church and society, and a vastly increased power for good from having acquired a comprehensive understanding of the movement in all its details.

If in every church could be found such intelligent "experts,"—young people who have studied the subject in books, as well as in the harder and longer school of personal experience and service, the influence and value of the Society would be increased tenfold, and its permanence as a means of Christian nurture ensured for future generations.

It is my earnest hope that individual students or correspondence schools may thus use this volume as a text-book for genuine study, and not as one to be

glanced at and laid one side for possible future reference. This purpose I have kept constantly in view in writing this book, and, while little that is rhetorical can be found in it, and there has been small room for illustrations and excursions into the attractive by-paths of Christian Endeavor, it is hoped that nothing inaccurate, impracticable, or unnecessary will be found in these pages. As the extensive bibliography in the appendix shows, fuller light on many of these topics may be obtained from other publications, if the student cares to go into them more fully; but it is hoped that this volume will at least lay the foundation for a thorough education in Christian Endeavor in principles and practice.

I need only add that this volume has been prepared amid many difficulties and interruptions, largely in the intervals of an exhausting Christian Endeavor "campaign" on the continent of Europe, in which in the first half of the year 1902 I had the pleasure of visiting and attending more than one hundred and fifty Christian Endeavor conventions, conferences, or public meetings in Italy, Sweden and Norway, Finland and Russia, Bohemia, Bulgaria, Macedonia, Hungary, France, Spain, Portugal, Switzerland, England, Scotland, and Iceland. If there is anything of value in this book, it has been wrought out in practical experience in these and many other lands, but chiefly in the local societies with which I have been in different ways for more than a score of years connected.

FRANCIS E. CLARK.

Boston, Mass.,
January, 1903.

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The Christian Endeavor Manual.

CHAPTER I.

THE HISTORY OF THE SOCIETY.

§ 1. *The Beginnings of the Society.*

The First Society: Where and When Started.— The mountain spring from which a great river issues is always interesting, however small and insignificant it may be. The river in its sweep, though three thousand miles from its source, adds dignity and impressiveness to the fountain in the hills.

So in this survey of the principles and practice of the Christian Endeavor movement it is worth while spending a few moments at the little spring in a far eastern corner of America, from which has issued the stream called Christian Endeavor, which has now flowed around the earth.

In the year 1881 a young pastor was considering the problem of how he might make his young people more useful in the service of God and more efficient in church-work, and thus establish them in the faith and practice of the gospel.

The Revival That Led up to the First Society.— As has often been rehearsed, there had been a gra-

cious revival of religion in the Williston Congregational Church, of Portland, Maine, in connection with the special meetings of the Week of Prayer in the early days of January, 1881. Some thirty or forty of the young people gave evidence of having given their hearts to Christ. But past experience had shown the pastor that these young converts were just now entering upon a very critical period of their Christian life, and unless they were set at work for the Master at once and good habits of religious service were inculcated their whole future lives would suffer loss, and many of them would take their places among the drones in the church hive, as had too often been the case with other converts in that and other churches.

Moreover, in this same church, other plans less strenuous and less seriously Christian had been tried, but they all failed, as I have since thought they deserved to fail, and have rejoiced that they did fail.

§ 2. *The Fundamental Purpose of the Society.*

Some Prevailing Mistakes.—That was the era of church entertainments and religious amusement. Pink teas, and yellow teas, and Russian teas, and teas of every color and nationality were in full swing. It was supposed in many churches that young people especially must be coaxed and wheedled into being religious, and the literary society, and the mutual improvement club, and the musical soirée were often relied upon to win young people to the church, and to hold them in filial loyalty to the church after their conversion. The Williston Church under the lead of its young pastor, who had then been less than five

years in the ministry, had tried its full share of these experiments, and, as has been intimated, with very indifferent success.

The Primary Aim of the First Christian Endeavor Society.—The young people, though for a little attracted by the literary society, or the musicale, or the different-colored teas and variety entertainments, soon lost their interest in them when the novelty wore off. Those that were thus attracted proved of little value to the church; the deeper springs of their natures evidently were not touched, and their enthusiasm for the service of Christ was not aroused. With these discouraging efforts, foredoomed to failure in the beginning, for a background, and in despair over these light and trivial methods of winning the young people, the Society of Christian Endeavor started off with a different aim, a higher purpose, and far more strenuous methods than any that had been tried in the past. It was to be first and foremost a Christian society. It was to seek first the kingdom of God; and, though other things might be added, like literary, social, and musical features, they must take their place as secondary and subordinate.

The prayer-meeting was to be the beating heart of the new organization; its lungs were to inhale the breath of daily prayer; it was to feed upon the bread of life, and its feet and arms, the different committees, were to run on the errands of the church, and do the bidding of the Master.

The Story of the Beginning of the First Society.—On the second of February, 1881, the young converts before alluded to, and a few others, met at their

pastor's house, which was in the neighborhood of Williston Church in Portland, at 62 Neal Street, to consider the formation of this new society. Some boys and girls, who had belonged to a missionary organization called the Mizpah Circle, which had been under the efficient direction of the pastor's wife, met in the afternoon of this day, and furnished the element in this new organization which is now occupied by the thousands of Junior societies throughout the world. In the evening their older brothers and sisters joined them, and after a social hour the constitution, which the pastor had previously prepared, was presented with its pledge and its serious ideas of confession and service.

After some hesitation, as was natural, on the part of these young Christians, who were not accustomed to any religious obligations so serious and earnest, it was accepted, and the names of the forty or fifty who were present that evening were affixed to the constitution and the prayer-meeting covenant. The pastor's wife contributed not a little to this happy result, as she has done ever since to the success and prosperity of the Christian Endeavor Society in all its departments and in many lands.

The Name.—Where the suggestion of the name came from I am not able to tell. It seemed a significant name to describe the new and strenuous effort which was to be made, a modest name that did not promise too much at the beginning, an unhackneyed name that contains no suspicion of sectarianism, a broad and brotherly name that may be adopted by all who mean to work earnestly for the Master.

§ 3. *Practical Results.*

The Early Results of the First Society.—The practical results of this first society went far beyond the expectations of its founder and of its early members. The young people's prayer-meeting, which had been a dead and alive affair in that church, took on new vigor and continuous energy. Instead of the two or three elderly young people, who with their pastor had before sustained it, the forty or fifty active members who had signed the pledge took their part, and each one did his little best. The meeting became one to look forward to with eagerness and to be remembered with joy. The activities of the young people when thus systematically arranged and definitely organized became tenfold greater than ever before. The more they did, the more they found they were able to do. Some of the youngest members of the society soon led the meetings acceptably and helpfully; and, as all their service was for Christ and the church, and as that only was expected of them which was appropriate to their years and their abilities, nothing of the priggish precocity which was at first feared, and which has ever since been the bugbear in the way of some Christian people, was ever noticed. The most active were the most humble and teachable. In a word, the society had inaugurated a new era of spiritual things in that church, and a quiet but real revival spirit seemed to be perpetual, year in and year out, among the young people.

§ 4. *The Earlier Societies.*

The Second Society.—Some eight months later the

second society was formed in the North Church, Newburyport, Mass., of which the Rev. Charles Perry Mills was pastor, who was from that day to the day of his death a stanch and earnest advocate of the movement. In this church, too, the society had the same marvellous effect in reviving the activities of the young people and starting them on new lines of effort as it had in the Williston Church, and from this society after a few years went forth a young man, who on a journey to Australia for his health was the means of starting the first society in the great Island Continent.

There are many claimants for the third position of seniority in Christian Endeavor ranks, and it is not necessary here to decide among these claims. It is sufficient to say that in the autumn of 1881 and the early months of the following winter several vigorous societies were formed in Maine, Vermont, and Massachusetts, and that the movement had begun to find its way into the churches of different denominations.

The Early Growth of the Society and the First Convention.—Each society as it was formed, by its vigor and earnestness, by its outspoken confession of Christ, by its flexibility and adaptability to the needs of the church, commended itself to some other church and pastor. Ten thousand pastors were waiting for some practical and successful method of training their young people; and, when these plans were presented, they were eagerly adopted by them.

A little more than a year after the establishment of the first society, in June, 1882, the first convention was held in the Williston Church. At that time only six societies were recorded, though probably others

were in existence. This convention, though large in promise and hopefulness for the future, was small in numbers, and gave but little promise of the enormous religious gatherings, the largest in the history of Christianity, into which this modest meeting would soon grow.

The Later More Rapid Growth of the Society.—A year later, another convention was held in the old historic Payson Memorial Church, of Portland, Maine. By that time it was known that there were fifty-three societies with more than 2,600 members. In 1884 the societies and their membership had nearly trebled, and the following year it almost doubled once more. From this time on the growth of the movement advanced with ever accelerating rapidity, until the field for its operations among the evangelical churches in America and England was largely covered. As many as five thousand societies and 250,000 members were sometimes added to the ranks of Christian Endeavor in a single year in America alone, while in Great Britain and Australia the growth was hardly less rapid and substantial.

§ 5. *Beginnings in Other Lands.*

In 1887 the first society was formed in England, in the High Street Church of Crewe, a unit which at this writing has been multiplied more than eight thousand times in numbers, and twice eight thousand times in influence and power. The first Australian society was formed in 1888, and this, too, has multiplied itself several thousand times over.

The Beginning in Missionary Lands.—But it is in-

teresting to note that the first society outside of the United States and Canada and the Sandwich Islands, now a part of the United States, was not formed in any English-speaking country, but in a missionary land, in the city of Foochow, China, where the idea had been carried by a young American missionary, the Rev. George H. Hubbard. In all this region, as well as in many other parts of China, the Society has spread and has become a great factor for good. About the same time the first society was established in Ceylon. Thence it soon spread to India, and is now recognized as one of the chief factors in the evangelization of that country; a movement which, the celebrated veteran missionary, Dr. Jacob Chamberlain, predicts, will hasten the conversion of India by a full generation. I cannot in this chapter describe at greater length the growth of the movement in all lands. It must be sufficient to say that during these twenty-one years the Society has met with no serious check in its growth or in its spread throughout the world. The later years have been its years of widest conquest. It has of late been established on a firm basis in almost every country of continental Europe, as well as in every land where American and British missionaries have gone.

§ 6. *Its Great Conventions.*

Its conventions, not only in America, but in Great Britain, Australia, China, India, and other lands, are meetings wonderful for their spiritual power, fellowship, and inspiration. Sometimes more than fifty thousand people have assembled at a single national

convention, and the well-regulated enthusiasm and genuine spiritual robustness and vigor of the meetings have been equal to the numbers and the enthusiasm. Many of the State and even district Christian Endeavor conventions have been gatherings of marvellous power, from ten to fifteen thousand earnest young Christians sometimes meeting at a single State convention.

Influence of the Conventions.—The influence of these great meetings, as well as of these tens of thousands of vigorous societies, upon the life of the churches can hardly be overestimated. Statistics cannot fully tell the story, though, so far as they go, they tell us that more than twice as many young people have been added to the evangelical churches during the last decade and a half as during the previous fifteen years. But in every department of church life the results of this young people's movement are evident in the greater attention given to the training of the young, in the greater confidence felt in youthful conversion, in the immensely increased number of duties that are committed to the young people, as compared with former years, and in a vastly larger expectation of service, devotion, and activity from the young servants of the King.

Questions for Review.

(*a*) Where and when was the first Christian Endeavor society started? Describe the early days.

(*b*) What was the object of this first society, and how did it fulfil the purpose of its founder?

(*c*) What is the significance of the name?

(*d*) Give a short account of the second society and those immediately following.

(*e*) How did the movement spread from Portland throughout the world?

(*f*) Briefly describe the growth of the Society in other lands than America.

(*g*) Tell something of the great conventions.

(*h*) How has the movement affected the life of the churches?

CHAPTER II.

FUNDAMENTAL IDEAS.

§ 7. *Importance of Basal Principles.*

How the Principles of Christian Endeavor Were Formulated.—One of our first inquiries concerning such a movement as we are studying must be, What are the fundamental principles on which it is based? Our confidence in its future will depend very largely upon its basal, fundamental principles.

In such a practical movement as Christian Endeavor these principles are not formulated in the first place and then wrought out in practice; they are rather wrought out in practice, and from the experience of many societies in many lands they may be formulated; yet they were all involved and potentially existent in the first little society described in the previous chapter, as the life of the oak-tree is contained within the acorn shell.

But in this chapter I have attempted to state these principles, not by philosophizing on what they should be, but by drawing upon my own experience and that of others in many lands, as to what they actually are. These fundamental and essential principles of the Christian Endeavor Society are, I believe, four and only four: confession of Christ, service for Christ, fellowship with Christ's people, and loyalty to Christ's church.

§ 8. *The Test of a Truth.*

A Universal Test.—One test of a truth is that it is universal. Faith is faith in India and Kamchatka. Hope is hope in the New World and the Old. Love is the greatest of these graces at the equator and the poles. So it is in all lesser matters that have in them the elements of universal truth. Here is the test of the value of an idea, of a movement, of an organization. Is it a temporary expedient that meets some local temporary need, or is it a satisfaction for a universal need? Is it a post to which something may be tied for a little, or is it a tree, with deep-running roots and wide-arching branches, which grows with the years and whose seed takes root in any fertile soil? Thus can movements be tested. Let us apply this proof to the principles of the Christian Endeavor Society, and see whether they meet the test.

Features That are Local and Temporary.—In any such movement there must necessarily be many things that are local and temporary. Committees that are necessary in one society are entirely unnecessary in another. Place and hour of service, methods of roll-call, ways of conducting the meetings, frequency and character of business gatherings, all afford room for an infinite variety of details, preventing any dull uniformity of method, and affording opportunity for the utmost ingenuity and resourcefulness. In these details societies in different parts of the world will surely differ one from another, and they ought to do so. These matters are not the essential, universal principles of the movement. It would be

the height of absurdity to say that because a society in London has its meeting at seven o'clock Monday evening a society in Labrador should observe the same day and hour, that because a society in San Francisco has nineteen committees, a society in Shanghai must have just a score less one.

A thousand matters are left free and flexible in Christian Endeavor. Personal initiative, invention, resource, the constant leading of the Spirit of God, are possible.

The Christian Endeavor constitution is no hard chrysalis which forever keeps the butterfly within from trying its wings.

There is room even for experiments and failures, since we will always remember that the worst failure is to make no endeavor.

Yet, while this is true, it is equally true that a universal movement must have universal principles that do not change with the seasons, do not melt at the tropics, or congeal at the poles. A tree puts forth new leaves every year, but it does not change its roots. It simply lengthens and strengthens them.

§ 9. *The Four Essential Principles.*

The further I travel, the more I see of societies in every land, the more I am convinced that these four principles are the essential and the only essential principles of the Christian Endeavor Society. Let me repeat them :—

I. Confession of Christ.

II. Service for Christ.

III. Loyalty to Christ's church.

IV. Fellowship with Christ's people.

With these roots the Christian Endeavor tree will bear fruit in any soil. Cut away any of these roots in any clime, and the tree dies.

§ 10. *Confession of Christ.*

How Confession of Christ is Promoted.—This is absolutely necessary in the Christian Endeavor Society. To ensure this are the methods of the Society adapted in every particular. Every week comes the prayer-meeting, in which every member who fulfils his vow must take some part, unless he can excuse himself to his Master. This participation is simply the confession of Christ. The true Christian Endeavorer does not take part to exhibit his rhetoric, or to gain practice in public speaking, or to show what a logical prayer he can offer to God; but he does take part to show that he is a Christian, to confess his love for his Lord; and this confession is as acceptable made by the unlearned, stumbling, lisping Christian as by the glib and ready phrase-maker, if the few and halting words of the former have the true ring of sincerity about them.

How the Covenant Promotes Confession of Christ.—The covenant pledge is simply a tried and proved device to secure frequent confession of Christ. In some form it is essential to the best form of a Christian Endeavor society, but essential only because it secures, as nothing else has done, the frequent and regular confession of Christ by the young Christian.

It also secures familiarity with the Word of God by

promoting Bible-reading and study in preparation for every meeting.

There is sometimes an outcry against the pledge, as if a mere instrument were exalted to the place of a universal principle. This is not the case. The pledge is exalted as a builder exalts his plumb-line and spirit-level. They are not his house, but he cannot build his house without them. The pledge is exalted as a painter exalts his brush, as a musician his violin, as a writer his pen. The brush is not the picture, the violin is not the music, the pen is not the poem; but the brush is necessary to the picture, the violin to the music, the pen to the poem, the pledge to the best Christian Endeavor society, because it ensures regular and frequent confession of Christ.

The Influence of the Consecration Meeting and How Exerted.—So also the consecration meeting, with its roll-call, is another very valuable instrument that makes confession doubly sure and doubly sacred.

The calling of the names at the roll-call meeting declares the faithful confessor of Christ, and also reveals the careless non-confessor and pledge-breaker as no other known device can do, and confronts each one, month by month, with the solemn question:

> "Am I on the Lord's side?
> Do I serve the King?"

This principle of confession in Christian Endeavor, I have found all the world around, is not dependent on degrees of latitude and longitude. The societies in Foochow, China, have flourished and multiplied because from the beginning they have observed this es-

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sential feature of Christian Endeavor. The little groups of Christians on the Ningpo, just out of rank, crass heathenism, have caught hold of this great principle in their societies, and, though they have little else, they are worthy the fellowship of any metropolitan society in the world's capitals. Then let no one make light of the prayer-meeting, or decry the covenant pledge, which makes and keeps our prayer-meeting the power that it is. Whoever does this, decries not a fad, a notion, a temporary expedient, but a universal principle of Christian Endeavor, and, I believe, an important principle of the highest Christian attainment.

§ 11. *Constant Service for All.*

The Hands and Feet of the Movement.—Another universal principle of Christian Endeavor is *constant service*. If confession is the lungs of the movement, service should be considered its hands and feet. In no part of the world have I ever found a good society whose members were not *at work*. Never have I found a true society that ignored its committees; for the committees make service possible and easy, systematic and efficient. The society was not made for its committees, but the committees are made for the society, that it might be a working organization. The most multifarious kinds of service have the societies undertaken; but all societies, the world round, that are worthy of the name are at work in some way. In the ideal society every member is responsible for some definite, particular task. This feature of our society is not a matter of indifference. It is not a late accre-

tion. It is not a question of climate or race. From the first day of the first society, during all these nearly twenty years, this feature has characterized our movement, and, into whatever land it has spread, it has been known by this feature of systematic, organized, individual service.

The Need of a Revival of Service.—Here, too, I believe, we can see the hand of God in building the Society on this corner-stone. For various reasons our churches have come to contain many silent partners, many names of those who do not serve. Social considerations, decline of early zeal, physical incapacity, have filled our church-rolls, and have not multiplied our church workers. I am not finding fault or indulging in a cheap fling at the laziness of Christians. I am stating a fact. Some counteracting forces were needed. Here is one of them,—a society whose ideal, like Wesley's, is, "At it, and all at it, and always at it"; a society that finds a task for the least as well as the greatest, for the youngest and most diffident, as well as for the few natural-born leaders.

§ 12. *Fidelity Essential.*

Loyalty to Christ and the Church.—Once more, a universal essential of the Society of Christian Endeavor is *fidelity* to its own church and the work of that church. It does not and cannot exist for itself. When it does, it ceases to be a society of Christian Endeavor. It may unworthily bear the name. It may be reckoned in the lists, just as an unworthy man may find his name on the church-roll. But a true society of Christian Endeavor must live for Christ and

the church. Its confession of love is for Christ the head, its service is for the church, His bride; its fellowship is possible only because its loyalty is unquestioned. This characteristic, too, I have found as universal as the Society. I have found no real exceptions. In city or country, in Christian land or mission field, in Europe, Asia, Africa, or America, it is everywhere the same.

Because this is our ideal and our principle and our earnest endeavor, let me urge older Christians, however, not to hold Christian Endeavorers responsible, as some are inclined to do, for every weakness among young Christians, which the Society is doing its best to remedy, but cannot wholly overcome. Because many young people do not often go to church the Society is often blamed. Because some forget their vows the splendid fidelity of the rank and file is forgotten. Because the church pews are not filled, or the Sunday-school enlarged, or the longed-for revival comes not, the Society is made the scapegoat by some unthinking Christians for these defects, for the very reason that its ideals on these matters are exalted.

Natural and Basal Principles.—Notice that each of these principles is natural and basal. No one of them is a matter of mechanism. No one is a matter of expediency. Each is a *sine qua non.* In every continent you will find that these features of Christian Endeavor are necessary. I think you will find, also, that no other roots are vital to the tree.

These principles show the reason for the pledge and the consecration meetings; they justify the systematic work of the committees; they explain the un-

exampled conventions; they reveal the cause for the rapid growth of Christian Endeavor in all the world. To secure constant confession, the binding force of some covenant pledge is needed, and the monthly roll-call is constantly helpful; to ensure constant service, the regularly apportioned work of the committees is essential; to give voice to the fellowship, the conventions and various meetings are inevitable, while loyal fidelity regulates and guards the whole organization.

§ 13. *Fellowship Essential.*

Personal Experiences.—Our fellowship, also, is an essential feature of Christian Endeavor. This, too, is not a matter of zones or climates, or latitudes or languages. This is a universal, God-given, fundamental feature of Christian Endeavor. Pardon me if in this connection I refer to personal experiences.

In Japan I have prostrated myself on hands and knees with my fellow Endeavorers, and touched my forehead to the floor as they touched theirs.

In China, over and over again, a thousand Endeavorers have stood up as I addressed them, and have shaken their own hands at me while I have shaken mine at them.

In India they have hung scores of garlands about my neck until I have blushed for my own unworthiness of such a flowery welcome.

In Bohemia they have embraced me and kissed me on either cheek.

In Mexico they have hugged me in a bear's embrace, and patted me lovingly on the back.

Always I have felt that these greetings were far more than personal matters. They represent the fellowship of the cause. Always, whatever the form, the loving greeting of loving hearts is the same.

This fellowship is not an accident or a matter of chance. It is an inevitable result of the movement. When the second society was formed, the fellowship began. Then it became interdenominational, interstate, international, interracial, intercontinental, and, as some one has suggested, since

> "Part of the host have crossed the flood,
> And part are crossing now,"

it has become intermundane.

§ 14. *Fellowship and Loyalty Mutually Consistent.*

It should be added before this chapter is brought to a close that all the history of these years has proved that the fellowship between the members of different churches before described is entirely consistent with the utmost loyalty and devotion to the local church, and thousands of willing pastors have testified that the members of their Endeavor societies, though rejoicing in the world-wide brotherhood to which they belong, and stimulated by the conventions and union meetings which they attend, are at the same time the most faithful as well as the most energetic members.

What History Proves.—It has been deemed a thousand pities by most Christians, and by many a very serious breach of Christian fellowship, that one or two denominations have deliberately withdrawn

their own young people from this world-wide, international, and interdenominational fellowship, a fellowship which, as the experience of a score of years has proved, is inimical to no creed, no ritual, and no church government, but promotes loyalty on the part of every young person to his own.

The Place of Bible-Reading and Prayer.—It might be thought that Bible-reading and prayer, being involved in the pledge which every active Endeavorer takes, should be considered as among the fundamental principles of the Society. In a sense this is true, but since they are also essential features of the Christian life, however manifest, I will not dwell upon them in this connection, except to say that both prayer and Bible-reading have been immensely stimulated by the principles of the Society, as is natural when we remember that within twenty years millions of young people have conscientiously promised to read the Bible and to pray every day. Of late years, private devotion has been greatly stimulated by what is known as the "Quiet Hour" movement within the Christian Endeavor circles, but this will be treated in a later chapter, and may well engage further attention.

Questions for Review.

(*a*) What are the fundamental ideas of the Christian Endeavor Society?

(*b*) How is confession of Christ promoted?

(*c*) How is service for the Saviour promoted?

(*d*) Loyalty to the church; how is it provided for?

(*e*) How does it promote fellowship of young Christians?

(*f*) Give some personal experiences of the author in many lands.

(*g*) Are loyalty to the local church and fellowship with other churches possible at the same time? If so, how?

(*h*) How does the Society promote the spirit of prayer?

(*i*) Does it ensure Bible-reading and study, and if so how?

(*j*) What indicates that these four principles are essential?

CHAPTER III.

HOW THESE IDEAS FIT THE NEEDS OF THE CHURCHES.

§ 15. *The Needs of the Twentieth-Century Church.*

When we consider the principles and history of the Society of Christian Endeavor, we see how remarkably they are fitted to meet the needs of the church of the twentieth century; not that these needs were foreseen or provided for by the wisdom of man, but the adaptation of the Society to the peculiar wants of the churches is another indication of the good favor and wonderful providence of God in directing its history and in timing its advent in the life of the religious world.

The church of the twentieth century seems to need above all things confessing Christians, working Christians, loyal Christians, brotherly Christians, and just these types of the religious life does the Society of Christian Endeavor seem destined to promote.

The Kind of Christians Needed.—The importance of confession of Christ openly and freely by those who profess to be his followers cannot be overestimated. Cheap and shallow sneers are sometimes flung at young people's societies which expect in every meeting some participation on the part of all as an acknowledgment of their allegiance to Christ, but these sneers lose their power when it is remembered

that two out of three of the members of our Protestant churches would scarcely be known by the outside world as confessors of Christ unless the records of the church were consulted or they happened to be observed to remain at the communion table.

A Pentecostal Sign.—"Let the redeemed of the Lord say so," is an exhortation of the Psalmist which was never more needed than to-day. A sure precursor of a revival, as some one has said, would be to find all the members of the church of one mind and in one place and all acknowledging their love and devotion to their Lord. This was the Pentecostal sign of the great revival in which the church began, and it would be no less indicative of an awakening that would arouse the world to the claims of Christ to-day.

Outspoken False Faiths.—The reason why the false or defective faiths of Buddha and Mohammed and of the Greek and the Latin churches have so tremendous a hold on the life of the world to-day is that their adherents are never ashamed to declare their allegiance to their religion. Five times a day the devout Turk will pray with his face towards Mecca. The Buddhist will mutter half the day, "I believe in Buddha; I believe in Buddha." The humblest Russian peasant will bless his black crust before all his fellows as he begins his humble meal. The English-speaking evangelical Christian, of all men, seems to be the most shamefaced concerning his religion, and this reluctance to acknowledge one's faith accounts in no small measure for the small influence which the purest faith in the world exercises upon the outside public.

Some counteracting influence evidently was nec-

essary. What could furnish this influence better than a society enrolling millions of youth, every one of whom has covenanted to confess Christ before his fellows each week in some simple, appropriate, and natural manner? That the Society has enormously increased the number of those who are willing to acknowledge, "I am on the Lord's side" cannot be denied.

§ 16. *Increasing the Working Force of the Church.*

Confession and Service.—But it is quite as necessary to increase the proportion of the working members of the church, as the proportion of open and frequent confessors of Christ. In fact, it will be found that as a rule these two elements of the Christian life will go together. The confessors will be the workers, and the workers will be the confessors. How often has this been proved true in the past in many a church! The "stand-by" that could be relied upon to support the prayer-meeting could also be relied upon for every good work.

It is no purpose of this book to decry the church. Upon every page, it is believed, will be found the spirit of love and reverence for the church; but we cannot shut our eyes to the facts. And, if it is true that not more than one-third of the older members of the average church can be reckoned among the frequent confessors of Christ, it is also true that not more than one-third of them can be counted among the active workers for Christ. Call to mind any church of six hundred members; and, if among them two hundred can be counted as active workers upon whom the pastor can

count for real service whenever needed, it will be admitted that the proportion is an unusual one.

The Great Problem of the Church.—The great problem before the church to-day is how to set the rank and file of its members to work. There is always enough for the pastor to do, and for the few gifted and more devoted and conscientious Christians. They are often overloaded with labors that should be distributed among other members of the church. To distribute the responsibilities of Christian service more evenly, to develop the backward and the indifferent, the uneducated and the bashful; to bring into the centre those who are upon the fringe and edge of church life, this is the great problem that confronts the church of Christ to-day.

The utilization of waste, it has been well said, has been largely solved in the industrial world. Cotton-seed, which was formerly thrown away, is now one of the most valuable products of the cotton-plant; the "by-products" of petroleum are almost as important as the oil which in the first place alone was thought valuable. The tailings and dump-heaps of the California mines are being worked over and over, and almost as much of the yellow ore is discovered in them as in the original virgin soil. To utilize not the waste products, but the unused products of the church, which would otherwise go to waste, may well deserve the attention of every Christian leader.

How the Christian Endeavor Society Finds Work for All.—To do this very thing so far as the young people are concerned, the Christian Endeavor Society seems to be providentially designed; it finds a place

upon some committee for every member; it gives to every shrinking, diffident youth some definite and important task; it assigns even to the bunglers and the dullards some special place upon the walls of Zion, to defend or construct. How this is done will be related in the chapters upon committee work; but it is sufficient here to say that this is one prime object of the Society, and that so far as we can read the divine purpose it has come to the kingdom for such a time as this, when it was particularly needed to develop and train the latent powers of the church.

§ 17. *Fidelity and Fraternity Combined.*

How Christian Endeavor Promotes Loyalty to the Church.—Another element of church life which greatly needs to be emphasized to-day is that of loyalty. It has come about that in the multitude of sects and in the rising and setting of various pulpit stars of more or less brilliancy a generation of people with itching ears has been produced, who follow different luminaries for a little while, and none for long, and who do not find through any of them the manger to which the star of Bethlehem led the wise men. In fact, a generation of church tramps was likely to be developed when the bonds of ecclesiastical authority were loosened and the old days of bigotry and sectarian jealousy and exclusiveness were past. With the blessings of the last half-century have come also their attendant perils, and one of these was the undue loosening of church and denominational bonds. With many, who would wisely reject rigid denominational exclusiveness, genuine and worthy denominational

loyalty might also go by the board. To correct this perversion of a good tendency, some counteracting influence was necessary; and it is not too much to say that a multitude of churches have found this in a society that insists upon loyalty to its own church and denomination as one of its cardinal features, and that puts into the heart of its pledge the hearty promise to support its own church in every way.

The Need of Larger Fellowship and How Met.— But, if it is necessary to increase the loyalty of the young people to their own churches, it is quite as important to promote their fellowship with others who love the same Lord and who serve him in substantially the same way. If lack of devotion to one's own church and denomination is an evil, lack of broad-minded brotherly sympathy and fellowship with other Christians is a more crying evil, for bigotry and narrow-minded exclusiveness are as bad as indifference. Even now the relics of this unworthy sectarianism, which has over and over again rent the church of Christ in twain, embittered Christian lives, sown deceit and discord in Christian churches, and promoted almost every unholy passion, still exist, and some great, world-wide organization which should draw the hearts of Christians together was evidently in the divine plan. So the Society of Christian Endeavor was born; a society which knows no denominational lines and no national boundaries, whose vast conventions bring together tens of thousands of earnest young souls, doming them all over, not with sectarian names or denominational shibboleths, but with the one motto, "For Christ and the Church."

Other Needs of the Church and Later Developments of the Society.—Other needs of the church of to-day, which are scarcely less imperative than those already mentioned, are greater familiarity with the Word of God, a greater missionary zeal, greater interest in the affairs of civic righteousness, and a greater sense of dependence upon the inworking and outworking power of the Holy Spirit. How all these special needs of the church of to-day have been met not by human planning, but by the divine development of the Society are shown by later movements which have developed in the Society,—Bible-study, meditation, and prayer in the quiet hour, missionary zeal and benevolence, and a quickened sense of responsibility as citizen and patriot in the good-citizenship movement of Christian Endeavor. But for the full discussion of these subjects I must refer my readers to succeeding chapters.

Questions for Review.

(*a*) What are the needs of our churches to-day?

(*b*) What is the importance of confession of Christ by church-members?

(*c*) How may the proportion of working members of the church be increased?

(*d*) What peril came with the loosening of denominational ties, and how is it guarded?

(*e*) What is the peril of sectarianism, and how guarded?

(*f*) How may the members be bound more closely to the heart of the church?

(*g*) How may their love and fellowship with Christians of other names be increased?

(*h*) Mention some of the needs of the church of to-day and how they are met.

CHAPTER IV.

THE SOCIETY AND THE CHURCH.

§ 18. *A Christian Endeavor Platform.*

A Plank in the Platform.—In a platform of principles adopted by the officers and trustees of the United Society of Christian Endeavor a number of years ago, and frequently reaffirmed at national conventions and other important gatherings, as stating a principle which under God's blessing has made the Christian Endeavor Society what it is to-day, one of the planks reads as follows :—" Strenuous loyalty to the local church and denomination with which each society is connected. This loyalty is plainly expressed in the pledge ; it underlies the whole idea of the movement, and, as statistics prove and pastors testify, is very generally exemplified in the lives of active members. Thus the Society of Christian Endeavor in theory and practice is as loyal a denominational society as any in existence, as well as a broad and fraternal interdenominational society."

As was shown in the last chapter, this thought of loyalty to the church is not only a feature of the Society, but a fundamental feature, and no society can properly bear the name of Christian Endeavor that does not recognize and in a good degree live up to this principle.

The origin and history of the Society are very em-

phatic upon this point. The first society was started by a pastor in his own church, and for the sake of advancing the interests of that church. It was from this seed that the movement grew, and I am glad to know that it has been "true to type."

Fidelity of Christian Endeavor Shown by Its History.—To be sure, there are some societies which from the nature of the case cannot be connected with a local church; the Floating societies on the ships of war and merchant vessels, the societies in the State prisons and reformatories, and the organizations that are doing a noble work for the Master in schoolhouse districts, at life-saving stations, and in little communities on the prairies of America, in the bush of Australasia, or on the veldt of South Africa, remote from churches and church privileges. Many of these organizations are doing a noble work, and are as clearly providential, and as evidently used of the Master, as any society in existence. But, after all, they are only the exceptions. If they could be connected with some local church they would be, and in a multitude of cases from these societies, established in remote districts as the only practicable means of grace at the beginning, strong and vigorous churches have grown. The whole history of the movement as explained in the preceding chapter has proved that the society is in the church, and of the church, and for the church, that it is peculiarly and essentially a church organization.

The Young People's Society of Christian Endeavor and the Young Men's Christian Association.—In this respect it differs from the Young Men's and the Young

Women's Christian Associations, both of them noble organizations which are doing a grand work for the world; but their work is necessarily in a sense outside of the churches, though in close sympathy with them. They exist for the whole community and not primarily for the individual church. Their work is to rescue the young men and the young women of the whole city, and to provide, so far as possible, a home for the unchurched. Their responsibility is largely for those outside of the churches, while the Endeavor movement exists largely for those within the churches or those who may be brought within the radius of some local church influence.

§ 19. *When a Society Succeeds.*

An Essential to the Best Work of a Christian Endeavor Society.—It is indeed essential to the best working of a Christian Endeavor society that it should have not only a place, but a warm place, within the heart of the church. Many a society, to be sure, has dragged out a feeble and precarious existence where the minister was indifferent, and the church was cool and careless of its existence, but such a society has always labored under disadvantages, and has too often given up the ghost after a few years of fruitless and hopeless struggle.

In all the past I have never known a society to fail of doing a conspicuously useful work where the pastor gave it a warm place in his interests and the church cared for and prayed for its success. As a rule, the deeper the interest of pastor and church, the more energetic, faithful, and successful the society of

Christian Endeavor. In ninety-nine cases out of a hundred the prosperity of the society is an index of the interest which the church and pastor take in it.

This characteristic of Christian Endeavor as a part of the church is indicated and maintained by the eleventh article of the "Model Constitution," which reads as follows:

"This society, being a part of the church, owes allegiance only and altogether to the church with which it is connected. The pastor, deacons, elders or stewards, and Sunday-school superintendent, if not active members, shall be, *ex officiis*, honorary members. Any difficult question shall be laid before them for advice, and their decision shall be final. It shall be understood that the nomination of officers or other action taken by the society shall be subject to revision or veto by the church; that in every way the society shall put itself under the control of the official board of the church, and shall make a report to the church monthly, quarterly, or annually, as the church may direct."

Though the "Model Constitution" is not obligatory upon any society so far as its wording goes, its spirit pervades all the societies; and it shows, as nothing else can do, the purpose and underlying principle of the movement.

Other Ways of Emphasizing the Society as Part of the Church.—But this characteristic of the Society may be maintained in many other ways besides by the written constitution, through the unswerving faithfulness of the members of the society to the meetings and the work of the church, through their efforts to

aid in its benevolences, through their frequent reports of their work to the church, through the welcome that they always give to their pastor and older members of the church. In many churches it is now the custom to have a report from the Christian Endeavor society at the annual church meeting, or at the quarterly meeting of the stewards or elders, as the case may be. The president of the society is often represented upon the standing committee of the church or its board of elders and deacons, and in this way the intimate and essential relation of the society as part of the church is emphasized and proclaimed.

§ 20. *A Pastor's Aid Society.*

How It May Help the Pastor.—The ways in which the society may help the pastor are innumerable. They will be considered more at length in the chapters devoted to committee work, for each of them may be a pastor's aid committee. Each of them has its distinct and special work to do, and all this work is for the church. But, where no special committee is provided to do the work that is needed at the moment, it is always in order for the pastor to call upon the society to do what he desires to have done, if his wishes are reasonable and approved by the church, as we will take it for granted they are. No kind of service, however humble and obscure, or however important, is beyond the scope of the Society of Christian Endeavor. Many societies have, besides the specified committees, one called the "whatsoever committee," or a "lend-a-hand committee," whose object is to do any and every service that does not fall to the

lot of any other band of workers; so the scope of the society is seen to be as wide as the needs of the church and of the pastor, who is its leader and earthly head.

§ 21. *The Society Aided.*

How the Pastor May Help the Society.—If the society may help the pastor, it is also certain that the pastor may greatly help the society, by frequent or constant attendance upon the meetings, by speaking his word in season each week, by not taking up too much of the time of the prayer-meeting or exhausting the subject so that the younger members will not do their part, by showing a warm and affectionate interest in the members and a vital sympathy with all the work of the society, by meeting with the executive committee, of which he is always an *ex-officio* member, and in which he can do not a little to guide and mould the policy and work of the society. In all these ways he can vastly help a society, and almost inevitably ensure its success. By indifference or hostility, by petty nagging and scolding, by constant interference, or by insisting upon doing all of its work himself without setting any one else at work, he can weaken and finally kill it. The older church-members can also greatly help or hinder a society. They can discourage by pessimistic criticism or encourage by optimistic cheer. They can freeze out a society by constant arctic coldness or vivify it by the warmth of their love.

Helpful Pastors and Their Testimony.—But the history of many years has shown that in the great majority of instances pastors have been kindly and

helpfully disposed towards their societies, that in most instances they have worked with their young people with rare sympathy and insight as to their needs; and their testimony has been emphatic and unequivocal as to the value of the society, and the faithfulness of Endeavorers. Mr. Amos R. Wells recently interviewed by letter thousands of pastors in all parts of the country and in all denominations, and the result of their testimony he has summarized.

No stronger testimony than this could possibly be given to the faithfulness of the society as part of the church of the living God, and to the sympathy and co-operation of the pastors of these societies. A brief summary of this testimony will be found in the appendix.

Questions for Review.

(*a*) What is the fundamental principle of the Society?
(*b*) How is it proved to be part of the church?
(*c*) What is essential to the best working of a Christian Endeavor society?
(*d*) How is its relation as a part of the church maintained?
(*e*) How may it help the pastor?
(*f*) How may a pastor help or hinder it?
(*g*) What have been the practical results and testimonies of pastors?

CHAPTER V.

THE SOCIETY AND ITS MEMBERS.

§ 22. *Three Classes of Members.*

Classes of Members Defined.—There are three classes of members usually found in every fully constituted society of Christian Endeavor. These three classes are thus defined in the "Model Constitution":

"*Active Members.* The active members of this society shall consist of all young persons who believe themselves to be Christians, and who sincerely desire to accomplish the objects above specified. Voting power shall be vested only in the active members."

"*Associate Members.* All young persons of worthy character, who are not at present willing to be considered decided Christians, may become associate members of this society. They shall have the special prayers and sympathy of the active members, but shall be excused from taking part in the prayer-meeting. It is expected that all associate members will habitually attend the prayer-meetings, and that they will in time become active members, and the society will work to this end."

"*Honorary Members.* All persons who, though no longer young, are still interested in the society, and wish to have some connection with it, though they cannot regularly attend the meetings, may become honorary members. Their names shall be kept upon

the list under the appropriate heading, but shall not be called at the roll-call meeting. It is understood that the society may look to the honorary members for financial and moral support in all worthy efforts."

The very definition of these three classes of members clearly marks the distinction between them. The active members are those who consider themselves to be decided Christians and are willing to assume a Christian's duties and responsibilities. The associate members are those who are facing in the right direction, but have not as yet consciously made the supreme decision for Christ, while the honorary members are those who through the society, or in some other way, have received the training which the society gives, and are willing to give their moral support and sympathy to their younger brothers and sisters.

§ 23. *The Active Member and His Duties.*

The Active Member's Covenant.—The duties and privileges of these different classes of members, or at least of the first two classes, are largely indicated by the covenants which they take. The active member promises not only to make it the rule of his life to pray and read the Bible daily, and to support his own church loyally, but also to be present at, and to take some part, aside from singing, in every Christian Endeavor prayer-meeting, unless prevented by a reason which he can conscientiously give to the Master. He also promises to answer to his name at the roll-call, or, if obliged to be absent, to send at least a verse of Scripture as his response when his name is

read. This strenuous and serious covenant also carries with it a virtual promise to do his share of the work of the society, since it is understood to be one of the things that Christ would have him do. In short, the active members are the ones to whom the society looks for activity in all lines of Christian service, in confession of Christ, and in all kinds of work for Christ's cause.

Active Members and Church-Members.—It follows as a matter of course, as the very definition implies, that the active members must be active Christians, and the fact of their being willing to be enrolled as active members is a proof of their desire to be thus known and called upon for service. Whether they must necessarily be church-members, every church must decide for itself. Some churches have thought it necessary to make this rule, so that the active members should not be satisfied with membership in the society without going on to the supreme confession of Christ involved in church-membership, and where it is thought best such a rule should of course be made.

Other pastors have found the society a testing-ground and training-school for church-membership on the part of young Christians, who have thus practically been put on probation for a few weeks or months, until the church authorities decided that it was best for them to come into full membership in the church. But this is a local question which must be settled locally.

§ 24. *Associate Members and Their Duties.*

The duties of the associate members are much simpler and more quickly defined. They simply

promise to attend habitually the meetings of the society, and to do what they may be called upon to do as associate members to advance its interests. They should of course be expected to be quiet and reverent in their demeanor at the meetings, and any persistent infringement of this unwritten rule should forfeit their membership as associate members.

No Church-Member an Associate Member.—It follows from the definition of associate membership before given that no church-member or person who deems himself to be a decided Christian should join the society in this capacity. Much evil has resulted from obscuring these distinctions and admitting professing Christians as associate members, until at last this membership has come to be in some societies a resort for the lame and the lazy, for those who are not willing to resolve earnestly to confess Christ or serve him. It is much better for the individual and for the society that such members stay out of the society altogether than that they take a false position in its ranks. The associate membership is for those who are facing up the hill towards the larger and fuller active Christian life, rather than for those who are facing down the hill towards indifference, inactivity, and uselessness.

Still Another Class of Members.—Some societies are trying the experiment of having *affiliated* or *general* members, to embrace the younger professing Christians who because of frequent necessary absence or for other reasons cannot be active members, and who, because they are church-members, should not be associate members, and who are not sufficiently experi-

enced to take their place as honorary members. This may be a wise plan in some cases, but it should be adopted with caution, lest young Christians who might perform an active member's duties be content to remain more loosely "affiliated" with the society.

§ 25. *Honorary Members and Their Duties.*

Training Successors and Finding Substitutes.— The duties of the honorary members are perhaps sufficiently outlined in the definition above quoted. They may be, if they will, a most useful and helpful element of the society. It is especially to be desired that all who have enjoyed the training of the society, and are ready to graduate from its activities, should take their place in the honorary membership, thus always holding a connection with the society and being in the best position possible to help the younger members, without taking from the shoulders of these the responsibility for confession and for work which can alone develop the working powers of the society. The place of some of the older members of the society is already in the honorary membership rather than in the active, but they should not graduate until they have trained their successors and found substitutes who will take their work and carry it on after they leave the active membership. *In fact, one great care and solicitude of the older members should be to train and develop the younger ones,* and constantly to place the burdens and responsibilities of the society upon their hearts and hands. Further suggestions concern-

ing the honorary membership will be found in the appendix.

§ 26. *Obtaining New Members.*

The responsibility for obtaining new members devolves largely upon the lookout committee, though of course no active member is absolved from his share of the work of enlarging the society and promoting its efficiency. The Sunday-school furnishes a constant recruiting-ground where new active and associate members may be found. The families of the parish should be frequently canvassed, and every effort should be made to bring all the young people of the congregation into some relation to the society, while the Junior Endeavor society should each year graduate a class of its older members into the ranks of the older society. These new members, trained in the Junior society, will be found to make the very best members of the older society; and for this reason, if there were no other, a Junior society seems to be imperative in every well-equipped church. Much more effort than is usually put forth should be given to obtaining new members. No society of Christian Endeavor should be simply a little coterie of like-minded and congenial young Christians. There should be room in every society for every young person of the community as an active or associate member, and for every sympathetic older Christian who wishes to join as an honorary member.

Care of New Members.—Much care should also be taken in introducing new members to the work, to see that they understand their duties, that they realize

the importance and solemnity of the pledge, and that they really desire, with God's help, to live up to its obligations. They should be given full time to read and understand the constitution, which in the case of younger ones should be carefully explained to them, and especially the serious obligations of the pledge which they take when they become active members.

New members are usually proposed at least one week in advance, and voted upon when they are received into the society, after which they sign the constitution and are received with more or less formality. A simple and pleasing form for admission will be found in the appendix.

Dropping Unfaithful Members.—If active members are wilfully unfaithful, the constitution provides that they shall be dropped after three consecutive absences from the monthly consecration meeting. In the mean time, however, the lookout committee should interview them kindly and affectionately concerning their absence and apparent loss of interest. One or two reminders of this sort will usually prevent the necessity of dropping them from membership. If, however, they are wilfully and persistently unfaithful, they should not be retained in the ranks of the society. To have on the roll active members who never or seldom respond to their names at the consecration meeting, and give no sign of interest in the work of the society, demoralizes the whole society, lowers its tone, and often accounts for its decline or death.

On joining the society every active member should be assigned to some committee, and the chairman and

older members of the committee should see that the newcomer takes his share of the work and receives his share of the training.

§ 27. *What Associate Members Can Do.*

Associate members should not be put upon the committees that have to do with the more spiritual objects of the society, like the prayer-meeting and the lookout committee, but there are some places that they can well fill, as on the flower committee, the music committee, the whatsoever committee, and in other fields of work of this sort. Pains and ingenuity should be expended in giving all some work to do, and it should always be borne in mind that the great object of the associate membership is to lead the young people to Christ and then into the active work of the society for the church of Christ.

Dividing Large Societies.—When a society has become so large that not all the members can find a place in the prayer-meeting to confess Christ, or work to do for him upon the committees, it should be divided, and two or more co-ordinate societies formed. From sixty to eighty members are the most that can work efficiently in any one society, but there need be no limit to the number of societies, or branches of the same society, as is proved in the Grace Baptist Temple of Philadelphia, where nearly a score of Christian Endeavor societies are working harmoniously and efficiently for the interests of one church and under the leadership of one pastor. This is a very important matter and a most efficient means of promoting the

work, and should receive far more attention than it has had in the past.

Questions for Review.

(*a*) What are the three classes of members?
(*b*) What is an active member, and what does he promise?
(*c*) Must an active member be a church-member?
(*d*) Should a church-member ever be an associate member of the society?
(*e*) Describe the duties and privileges of an associate member.
(*f*) Who should be honorary members and how may they help the society?
(*g*) How may new members be obtained?
(*h*) What care should be taken with new members?
(*i*) How should they become members of the society?
(*j*) How should active members be dropped if wilfully unfaithful?
(*k*) How should active members be set at work?
(*l*) What work can be given to associate members?
(*m*) What is the great object of associate membership?
(*n*) When should large societies be divided?

CHAPTER VI.

THE CHRISTIAN ENDEAVOR COVENANT.

§ 28. *An Important and Original Feature.*

What Has the Covenant Done for the Society?—One most important and original feature of the Christian Endeavor movement is the prayer-meeting pledge or *covenant*, as I prefer to call it. "Covenant" is the better word because our Christian Endeavor vow is not a negative promise to abstain from something harmful, like the temperance or anti-tobacco or anti-profanity pledge; it is a positive agreement with Christ, the Master, in whom we trust for strength. A pledge may have but one side. A covenant must have two sides and two parties in agreement. The Christ in whom we trust furnishes the strength; we promise obedience. "Trusting in the Lord Jesus Christ for strength I promise Him." This covenant is that which has differentiated the Society in large measure from other attempts to train the young people for Christ. This has made the Christian Endeavor prayer-meetings distinct in their type and in their results from former young people's prayer-meetings. The idea of the covenant has entered into the very fabric of the Society, and has largely made it what it is to-day. It is its strength and sinew. It has supplied

iron for its blood, and tonic for its nerves; yet it is the feature of the Society which has been most criticised and most misunderstood. Perhaps this was to be expected, for it is only natural that the conflict, so far as there has been any, should centre about an essential feature, and that the Society's critics in their attack should seek to take one of its chief citadels.

The covenant was first adopted, as has been seen, in the first society because of the necessity of the case. The very object of the society was to bring back the young people from frivolity and carelessness to the earnest service of Christ, and the covenant was adopted as the most effective way to secure these results because it put a personal obligation, voluntarily assumed, upon every willing young soul to confess the Master's name and do the Master's business.

No more effective way of securing these results has been found from that day to this.

The First Effect of the Covenant.—As has already been seen, the effect of this new departure at the beginning was most stimulating. The young people's meeting took on new power and life. The covenant pledge became a genuine force for good in the church, and a moulding influence for righteousness upon the lives of all who signed their names to it. That record, too, has been kept up during all these years. To-day it is as essential to the *best* results of a Christian Endeavor society as ever it was. To-day, as at the beginning, the societies that adopt it and live up to it with reasonable fidelity flourish and grow strong when others lag and droop.

§ 29. *What Is Actually Promised in the Covenant.*

It will be well at the beginning to consider what is actually promised in the covenant, for many people who criticise it have never taken the pains carefully to read it or to weigh its provisions.

Six Definite Promises.—In its longest form, as it is to-day adopted and faithfully lived up to by the great majority of societies, six definite promises that relate to the Christian life are made. *First*, I will read the Bible; *second*, I will pray; *third*, I will support my own church; *fourth*, I will attend the weekly prayer-meeting of the society; *fifth*, I will take some part in it, aside from singing; *sixth*, I will perform a special duty at the consecration meeting if obliged to be absent. Each one of these promises has a reason and a special reason. No one of them is an unnecessary or arbitrary vow. Each one has its purpose and important design, and, as experience has proved, has been successful in accomplishing its design.

There are other more general clauses in the covenant as usually used which need not be discussed at length in this connection, since they are common to all church vows and covenants. That my readers may have the provisions of the active member's covenant before them for reference as we discuss this subject, I will quote it as it is usually adopted by the great majority of societies.

The Usual Form.—"Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do; that I will

make it the rule of my life to pray and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Saviour; and that, just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life.

"As an active member, I promise to be true to all my duties, to be present at, and to take some part, aside from singing, in every Christian Endeavor prayer-meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll-call."

Signed.....

§ 30. *The Reasonableness of the Covenant.*

The covenant is reasonable because nothing is demanded in it which is not essential to Christian growth and usefulness.

Every young Christian who would grow in grace and in the knowledge and service of his Lord must feed on the bread of life, and so he promises, "I will read the Bible every day."

He must breathe the good air of prayer, and so he says, "I will pray every day."

He cannot be supremely useful unless his affections and interest are centred upon some particular branch of Christ's church; hence he resolves, "I will loyally support my own church."

The Influence of These Vows upon the Christian Life.—His influence for good cannot be what it should be unless he is an outspoken adherent of Christ's cause; hence the vow, "I will attend and take some part in each meeting."

The consecration meeting is the one that peculiarly reveals the faithfulness or unfaithfulness of the active members; hence the promise, "If obliged to be absent, I will if possible send some message, at least a verse of Scripture to show where I stand and that I am not wilfully unfaithful." It is difficult, if not impossible, to see how any one of these promises can be omitted without vital loss to the young Christian.

§ 31. *The Universal Excuse.*

But it may be said there are circumstances when such promises cannot be observed. Sickness, absence from town, some special and absolutely necessary reason, may prevent me from carrying out my vows. But this is provided for, and the tenderest conscience need not fear to take the pledge, when it is remembered that it is always taken with the provision, I will do these things, "unless prevented by a reason which I can conscientiously give to my Master."

The Touchstone of Conscience.—This leaves one's religious duties where they ought to be left, a personal matter between one's self and one's Saviour; it brings everything to the touchstone of conscience; it leads the young Christian to ask, "What would Jesus have me do?" It affords a constant and much-needed stimulus to the conscience, and in it will be found, I

believe, no word or suggestion that is unreasonable or freakish.

§ 32. *The Covenant Scriptural.*

What Would Jesus Have Me Do?—But it has been said by some hypercritical ones that it is not Scriptural, because the Bible does not demand what our covenant promises. Surely this is a superficial view of Scriptural commands; we are certainly told in the Bible to pray without ceasing, to search the Scriptures, to confess Christ before men, and to be about our Father's business; and this is all that is demanded in the Christian Endeavor pledge. We are told to grow in grace, and the whole tendency and result of the covenant, as more than twenty years of experience have proved, are to promote growth in grace. The whole teaching of the New Testament is to follow in the footsteps of Jesus Christ, who is given us as our ensample, and the whole covenant is based on its first clause, "Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do." It is a pyramid which rests on this broad and sure foundation, and the upper courses of the structure are not to be overturned when it is remembered that they depend for their strength and usefulness upon the fundamental position which underlies them all, "I will do what he would have me do." The Bible is a book of covenants from beginning to end. The New Testament is "the new covenant in His name," and every specific promise in our Christian Endeavor covenant is commended by Christ himself.

§ 33. *Objections.*

Objections Often Misunderstandings.—Of course there have been objections and objectors to the covenant. The citadel of the Christian Endeavor movement could not expect to escape attack, and it has been fortunate indeed that the attack has been directed at its strongest and most substantial stronghold. These objections have often been made in a sincere and friendly spirit, and have been the result of misunderstanding or misapprehension of what our covenant actually requires. The objectors have forgotten the qualifying cause which refers everything to the conscience of the individual, or they have thought that participation in the prayer-meeting meant the preaching of a little sermon, or preparing a little speech to show off the rhetoric of the young disciple, which is very far from the idea of taking part in the Christian Endeavor meeting, as we shall see in a later chapter.

Examine It.—The best answer to these objections is to ask the critic thoroughly, impartially, and candidly to examine the covenant, to see just what it promises and what are the imperative reasons in the nature of the young Christian, the need of the times, and the command of Christ, for these provisions. Let him not read into it his own prejudices against the covenant, or his misunderstanding of it, but see just what it is, and why it is.

The Answer of Experience.—But the best answer to the objectors is, after all, the experience of the past. What have many years taught concerning the importance and value of this device for securing faithfulness, loyalty, and service? The verdict of these years is unmistakable. The societies that have adopted and

lived up to the covenant have succeeded. They have grown in numbers, in graces, and in helpfulness to their churches. They have been the joy of their pastors and veritable training-schools for succeeding generations of boys and girls and young men and women, who have been thus trained for larger and ever larger service. The covenant has not made the young convert conceited, priggish, and unpleasantly precocious, as the critics were sure would be the case in the early days of the movement. Those who are faithful to it are also the most modest, genuine, and teachable. The argument from the experience of a score of years in twoscore different lands and in threescore different denominations, under all kinds of conditions and among all sorts and conditions of men, cannot be gainsaid. This argument will stand any test, and it is altogether in favor of the Christian Endeavor covenant.

I may say in closing this chapter that no strict uniformity in wording the covenant is demanded. It is desired only that the essential principles for which it stands should be observed by all societies that take the name of Christian Endeavor.

Questions for Review.

(*a*) Why was the covenant pledge first adopted?
(*b*) What was its effect at the beginning?
(*c*) What is actually promised in the covenant?
(*d*) Is it reasonable, and if so why?
(*e*) How is the conscience educated?
(*f*) Tell why you think it is scriptural.
(*g*) What are some objections that have been made to the covenant?
(*h*) How would you answer these objections?
(*i*) What has been the practical working of the covenant?
(*j*) How may the covenant be varied?

CHAPTER VII.

THE CHRISTIAN ENDEAVOR PRAYER-MEETING.

§ 34. *The Heart of the Society.*

Unhappy Experiments.—It is not too much to say that the Society of Christian Endeavor centres about the prayer-meeting. It is the one meeting without which a true Christian Endeavor society cannot exist. The society may or may not have meetings for literary culture; it may or may not have an occasional musical evening; it may even dispense with its social gathering, for a time at least, without any serious detriment, or at least without fatal result; but it cannot exist without its prayer-meeting. Experiments of this sort have been made, but they have resulted in total failure. Sometimes the prayer-meeting has been given a subordinate place, coming once a month, the other weeks of the month being given to literature, to discussion, to lectures by the pastor, or to social entertainment; but after a little such a division of service, and such a subordinate place granted to the all-essential meeting of the week, have proved disastrous in the extreme.

It must not be thought that literary, social, musical, or other features are not germane to a Christian Endeavor society, only that they should not take the supreme place. If they are kept subordinate and secondary, they may all be of the greatest value.

The prayer-meeting has been called the beating heart of the society, from which there goes out into all its different activities the nourishing and life-giving blood of spiritual energy.

Its Place in the First Society.—To refer again to the first society, it will be remembered that there the prayer-meeting occupied the supreme place. It was no longer attempted to divide the allegiance of the young people between the supreme claims of this meeting and other gatherings. This was made first and foremost; the covenant was designed to strengthen this meeting and to bring to its active support the presence and the voices of all the young Christians; and the immediate results and blessing to the society were shown first of all in the new life which came to this meeting, making it a strength and a power in the church which had hitherto been unknown.

And this case of the first society does not stand unique and alone. The story has been repeated over and over again by all the tens of thousands of societies that have since been founded.

§ 35. *The Place of the Prayer-Meeting in the Church.*

In fact, the history of the evangelical church for the last hundred years is very largely the history of the prayer-meeting. Where this meeting has commanded the respect and the attention and the devotion of the members, the church has flourished; where it has declined and enlisted only the languid interest of a small fraction of the church-members, the whole life of the church has suffered in consequence. That

the Christian Endeavor meeting is adapted to the liturgical churches as well as the non-liturgical is shown by the experience of the Society in Episcopal and Lutheran churches in the Old World and the New. A service-book for Christian Endeavor meetings has been prepared for Church of England societies by some of the leaders in Canada, which admirably serves its purpose.

The Thermometer and Register.—The prayer-meeting is sometimes called the thermometer of the church. It is this, but it is a good deal more; it registers the spiritual warmth of the church, to be sure, but it also generates this warmth. You can tell not only what the life of the church is, but largely what it will be for the future, from the vigor and interest of the prayer-meeting.

This is emphatically the meeting of the laymen; it is the meeting that the rank and file may make their own; it is the one meeting in which they may give expression to their religious life, and by giving expression to it increase the vigor of this life.

Why so Important.—It is as essential that some expression should be given to the Christian sentiment and Christian purpose in order that a Christian may live and grow as that the trees and shrubs should put forth their leaves and flowers in the springtime. The leaf is more than the expression of the life of the tree; it is essential to that life. You can kill a tree by persistently stripping off its leaves, as well as by cutting its roots, though not so quickly. The leaves gather from the air and sunshine, from the rain and the dew, elements necessary to the life of the tree.

The Christian gathers from the expression of religious life in the weekly meeting that which is essential to further growth and profit. It will be a sad day for the evangelical churches of the world when the prayer-meeting loses its power or degenerates into lectures or little sermons by one or two individuals; when prayer, the very element that gives it its name, is reduced to a subordinate place, and the hour devoted to this meeting is not considered of enough importance to demand the time and attention of the average church-members.

§ 36. *The True Prayer-Meeting Idea.*

A Radical Defect in Some Prayer-Meetings.—In my opinion, there has in many cases been one radical defect in prayer-meetings of the past. While nominally a free meeting for conference and prayer, in which all might participate, it has practically oftentimes been a meeting for the pastor and the deacons and elders, and from participation in it others have excluded themselves by reason of their diffidence, their obscurity, or their lack of education. It has drifted into the hands of a few of the better-educated or the glib and ready ones, who are never at a loss for a word, and the idea has too often prevailed that only those should take part in it who have something fresh, original, or weighty to say. The result has been that the prayer-meeting has often become a replica of the Sunday-morning service, a little less elaborate, perhaps, and conducted with a little less formality, but largely conducted by the same individual, looking at truth from the same point of view.

Education by Participation.—The desuetude of the prayer-meeting in many churches, which was, however, by no means innocuous, called loudly for the infusion of new life and the introduction of a new idea. This new idea the Christian Endeavor Society has striven to introduce by claiming and teaching that the prayer-meeting is not the place primarily for instruction, but for inspiration; not for the edification of the many by the few, but for the edification of all by the participation of all. The Society teaches by precept and practice that no Christian is too young, too inexperienced, too obscure, too bashful, to make some genuine and important contribution to the life of the meeting. If he has no word of his own to contribute, he can quote from some author who has helped him, or at least bring a verse of Scripture like a fresh draught from the wells of salvation, a draught that has quenched his thirst and will prove equally refreshing to some other soul.

The idea of the Society is that in the prayer-meeting every one should speak from his own point of view and out of his own experience, whether his words are quoted or original; that the child should not speak like his grandfather, but as a child may speak, the young man as a young man, the young woman as a young woman, and the aged may give counsel as the fathers in Israel should. In this kind of prayer-meeting there is a part for every one except for the controversialist, the crank, or the absolutely idiotic, who are manifestly out of place in any such gathering.

A Change of Emphasis.—It will be seen that the

new idea which the Endeavor Society has introduced lies rather in the change of emphasis, which, however, makes all the difference in the world with the meeting. A Christian Endeavor meeting is not for instruction so much as for practice and for inspiration. The blessing of the meeting comes not chiefly to those who hear, but to those who themselves speak or pray. The moulding power upon the life is due not to the teaching which they receive so much as to obedient conformity to Christ's words in confessing his name before men, and thus obeying one of his supreme commands.

To be sure, the idea of instruction and edification is not by any means eliminated. Such meetings often prove the most instructive and the most edifying, for every youngest and humblest Christian, who speaks simply and sincerely, has something which he may teach the oldest, the best educated, and the most experienced. It is only the pedant that denies the blessing of such sincere words, though they may come from the mouths of babes and sucklings, and their blessing has been acknowledged by many of the most distinguished and learned Christians in the world. It must not be thought, however, from what has been said, that the Christian Endeavor prayer-meeting consists in the repetition of stale and trite remarks, or stereotyped words about believing and trusting in Jesus, such as have brought the prayer-meeting of old into disrepute. Every Christian Endeavor meeting has its topic, with many Scripture references and abundant helps. These topics furnish the greatest variety of theme, are selected by experts in the matter with greatest care, cover

every variety of Christian experience, missions, good citizenship, temperance, and practical every-day duties, and are as stimulating to the intellect as to the soul.

§ 37. *What the Prayer-Meeting Has Been.*

Once more let me say that the power and the importance of the prayer-meeting idea cannot be overestimated. From the prayer-meeting have sprung most of the revivals that for a hundred years have nourished and blessed the church. From the prayer-meetings of the Week of Prayer, originated in missionary lands, have come awakenings that have swept into the churches millions of earnest souls, and have set them at work for Christ. In the prayer-meeting have our churches found their common democratic meeting-place, their holy hour of communion with God, their moments on the mount of stimulus and inspiration. With the decline of the prayer-meeting have come dearth and spiritual barrenness; with its revival have come life and blessing and new power for service.

Questions for Review.

(*a*) What was the importance of the prayer-meeting to the first society?

(*b*) Did it improve the young people's meeting in that church?

(*c*) What does a prayer-meeting tell us of the life of a church?

(*d*) Why is this meeting so important to the life of the free churches of England and America?

(*e*) What new idea did the Society of Christian Endeavor introduce into the prayer-meeting?

(*f*) How does this idea differ from the prayer-meeting of the past?

(*g*) What have been the history and importance of the prayer-meeting in many lands?

CHAPTER VIII.

THE CHRISTIAN ENDEAVOR PRAYER-MEETING (CONTINUED).

§ 38. *The Genius of the Society.*

The Covenant and the Prayer-Meeting.—The ideal of the modern young people's prayer-meeting as explained in the last chapter also explains largely the genius of the Christian Endeavor movement. It accounts for the covenant pledge, for the emphasis put upon the prayer-meeting, and in part tells the story of the success and growth of the movement. As has been seen, the covenant, while fulfilling other ends, has for one chief purpose the ensuring of faithfulness to the weekly prayer-meeting and the participation of all in this meeting; for it has been felt, and rightly felt, that, if this meeting were vigorous, attractive, and full of power, the whole society in all its departments of activity would share the same blessing.

§ 39. *How Should Members Take Part?*

The Ideal Prayer-Meeting.—But the question naturally arises how members may take part most helpfully in the meeting, since it is the duty of all to take some part, and it should always be borne in mind that a very simple participation fulfils the requirements of the covenant. Let it never be thought for a moment that an elaborate speech must be prepared, that a

little sermon must be preached, that a paper must be read, in order to fulfil the requirements of the pledge. A speech, a sermon, an elaborate paper, are far more often a bane than a blessing to the prayer-meeting. The simplest form of participation is the repetition of a verse of Scripture. This should not be read, but should be repeated from memory, and should be made, so far as possible, a part of one's own life and thought. This matter of the methods of participation has been so well put by Rev. H. W. Pope, in an article on the ideal prayer-meeting that I cannot do better than to quote his advice to young Endeavorers.

Good Advice to Prayer-Meeting-Goers.—" The ideal meeting is one in which all take part. If any one is silent, some message may be lost that God had intrusted to that soul for delivery ; and it is not for the messenger to say that his Master's message is unimportant. There are some things that lie within the reach of all. You can fill up the front seats, and thus support the leader. You can speak early in the meeting, and one sentence then is worth a dozen later on. You can rise when you speak, and thus give to your words the added weight and dignity of your presence. Stand up, stand up for Jesus.

" These are little things, it is true ; but they represent sacrifice, and sacrifice is what pleases God, and brings down the blessing. Indeed, the spiritual power of any meeting is measured by the amount of sacrifice in it.

" Any one can repeat a verse of Scripture ; and, if it is selected with care and prayer, as David chose his five smooth stones from the brook, God will use it to strengthen the host of Israel, and to carry conviction

to sinners. Remember that the Word of God is the sword of the Spirit. Use it for a purpose, and expect results.

"But no believer should be satisfied until he is able to express the feelings that the Spirit awakens in his heart. Expression is the law of spiritual growth. The Dead Sea is dead because it has no outlet, and even the water of life will grow stagnant unless it is shared with other hearts. Therefore, 'let the redeemed of the Lord say so.'

"Jesus Christ is on trial before the world, and we are his witnesses. If we know anything in his favor, let us speak it out, remembering always that one word of testimony is worth an hour of talk. Paul's affirmations are sublimely eloquent,—'I know that in me dwelleth no good thing,' 'I know whom I have believed,' 'I know that all things work together for good to them that love God,' and 'I know that I have a building of God, a house not made with hands.' If we know these four things, our testimony is too valuable to be suppressed."

§ 40. *Prayer in the Prayer-Meeting.*

Much emphasis should be put upon the place of prayer in the prayer-meeting. It is a misnomer to have a prayer-meeting without prayer, and yet in the history of the church many such meetings have been held where discussions, argument, lecturing, preaching, anything but prayer, was the predominant feature of the meeting.

The Chain of Prayer.—The Christian Endeavor prayer-meeting aims to be eminently a meeting of

prayer. It not only begins with prayer, and closes with a prayer of benediction; but there should be special provision made in the course of the meeting for seasons of prayer. Nothing is more helpful than the "chain of prayer," which has been adopted as an important feature by great multitudes of Christian Endeavor societies. In this all bow their heads reverently, while one after the other in different parts of the room gives voice to a single petition; then another link in the chain takes up the prayer, voicing his petition, and another and another, in a sentence or two apiece, without formal beginning or ending, insisting only upon reverence, earnestness, and sincerity. This exercise will always prove helpful and inspiring.

When it is remembered how simple may be the participation of each one, and how brief, it will be seen that fifty, sixty, or even a hundred may take part within a single hour, intelligently and helpfully.

§ 41. *The Prayer-Meeting Leader.*

The Leaders.—The place of the prayer-meeting leader in the Christian Endeavor society is of course an important one. The leaders are selected by the prayer-meeting committee, and, if they are inexperienced, should be instructed concerning their duties, and helped in their performance by that committee. Some pastors meet with the leaders, who have been chosen in advance for three or six months, and counsel with them, and suggest helpful methods that may be tried. It is often well to have two leaders, especially if a young, timid, and inexperienced one is expected to take charge of the meeting. Let an older member sit

by his side, to take some part of the opening exercise, or at least to give moral support and strength to the beginner.

A ten-minute prayer-meeting with the leader, to which the prayer-meeting committee may invite any one of the older members if desired, just before the usual hour, is a most stimulating and helpful exercise.

Preparing for the Prayer-Meeting.—But the careful preparation for the prayer-meeting should not be confined to the leader alone. Every member should feel his own responsibility, not only to take part when the hour comes, but to prepare for this taking part in advance. Prayer for the meeting, meditation on the subject of the meeting, study of the Bible passages which relate to the topic, are all important for the best kind of a Christian Endeavor prayer-meeting.

Bible-Study, How Promoted.—Bible-study may be greatly stimulated and promoted by careful reading of the passages connected with each week's topic, not only by reading those that are given in manuals and handbooks and papers, but also by finding for ourselves passages that bear on the topic. The uniform prayer-meeting topics are chosen with great care by a committee representing different denominations, and are explained at length in *The Christian Endeavor World*, the international representative of the Society, as well as by the multitude of other religious and secular papers throughout the world. There is no excuse for careless or inefficient preparation for the prayer-meeting.

A Leader's Duties Summarized.—Before leaving the topic of the leader and his duties it should be said that these duties consist in opening the meeting in the

very best possible way; not in any stereotyped method, but each one using his own best wisdom, guided by the grace of God. The leader's part, however, should be to open, not to exhaust, the subject. He should rarely take more than ten or at the most fifteen minutes for his share of the time, including singing, Bible-reading, and all. A few brief, stimulating extemporaneous words are far better than an elaborate and exhaustive paper, which some leaders try to prepare. The leader should not only open the meeting, but *lead* it, from beginning to end, keeping it from dragging, giving out an appropriate hymn when needed, stimulating the meeting with a word or two at the opportune moment, yet not constantly interfering with the progress of the meeting, or giving the impression that he is doing it all.

§ 42. *Prayer-Meeting Plans.*

Various Kinds of Prayer-Meetings.—I think I cannot do better than to quote here a few of the many prayer-meeting plans proposed by Professor Wells and others, in that excellent little book, "Prayer-Meeting Methods," which have stood the test of experience, and which have proved helpful in promoting variety as well as spiritual life in the meetings. It is not, of course, necessary to adopt them all. They are simply given as helpful hints to secure variety and stimulate interest.

"See that all have Bibles; give to the younger members numbered slips of paper bearing Bible references, which they will read. The older members

having corresponding numbers will comment on each reference as it is read.

"Let each member of the prayer-meeting committee in turn act as helper to the leader for one week.

"A monthly conference of prayer-meeting leaders, conducted by the chairman of the prayer-meeting committee, might be held with great profit.

"Appoint a summarist for each meeting, who, at the end of the meeting, will read notes of the best things said by the members.

"Get the Endeavorers to agree to spend in silent prayer the five minutes preceding the Christian Endeavor meeting and the church service.

"Hold a Bible evening, filled with talks and essays upon Bible history, the story of the manuscripts, translations, versions, strange Bibles, etc. Have in connection with this an exhibit and sale of Bibles.

"Hold once a year a meeting for the honorary members, one of them leading it.

"Once in a while have a prayer-meeting without a topic, it being understood that each member will speak upon the subject nearest his heart.

"At the preceding meeting say that the leader for the next meeting will be appointed at the opening of it, and that every Endeavorer is expected to come prepared to lead."

Some societies cut out the questions published in some religious papers, entitled "For Answer in the Meeting," send them to members in advance, who are expected to answer them, or put these questions on the blackboard for answer by any one who reads them. Other societies make a feature of cottage

prayer-meetings. Still others occasionally have a hymn roll-call, when each one, in response to his or her name, repeats a verse of a favorite hymn, adding some reason for its being a favorite. In others a pledge meeting is occasionally held, in which our covenant is divided into its essential parts, and each part is discussed for a few moments; or one division is assigned to each meeting for a month. In other societies the members bring questions written on slips of paper, which are drawn by different members and answered after the meeting begins. Another delightful service is "a favorite-passage" prayer-meeting, in which each member brings or writes on a slip of paper his favorite passage or verse, giving the reason why it is his favorite.

Variety in Plans.—In fact, as may be seen, there is an almost infinite variety of prayer-meetings which the ingenious leader or prayer-meeting committee can provide, each of them containing the essential features of a good prayer-meeting, each one being stimulating, helpful, and inspiring to all. It is far better usually to follow the uniform topics and be in line with other societies the world around, but variety may be obtained in the ways above cited and many others.

§ 43. *"Drawing the Net."*

In this connection I would like to quote words which I have already written in another connection, and which I believe are important to repeat here, especially since in these days evangelistic services are often discounted or omitted altogether.

Appealing for Immediate Decision for Christ.—Do not be afraid of drawing the net, or, in other words, of giving the unconverted an opportunity to express their decision for or against Christ. I do not by any means say that this invitation should be given at every meeting through the year, but in special meetings of a revival nature it can seldom safely be omitted. Many, I know, shrink from this invitation, and not unnaturally. They fear that if not accepted by any one it will result in more harm than good. It is very easy to reason one's self out of it and to give a score of good reasons for not extending it, but these are often temptations of the enemy to neglect a duty.

By a few judicious words, any evil tendencies may be avoided, the real nature of and reason for the invitation can be explained, and the burden of accepting or rejecting it can be rolled heavily upon the hearts of those who have never said, "As for me, I will serve the Lord."

I should not dare, at such a time, to neglect this invitation, lest the blood of some souls at last should be found on my soul. At the same time, it must be given simply and quietly and with the utmost solemnity, and only after, and accompanied with, heartfelt prayer.

Thus given it can never do harm, and no soul can say, "I did not have the matter presented to me clearly and definitely by the Christians who ought thus to have presented it."

There are various ways of drawing the net; no stereotyped method can always be followed, but in some way each soul should sometimes be faced with

the question, "*Will you now and here decide for Christ and express this decision?*"

Questions for Review.

(*a*) What important device was used to ensure faithfulness in the prayer-meeting?

(*b*) How may members take part in the prayer-meeting?

(*c*) Summarize Mr. Pope's advice.

(*d*) What is the place of prayer in each meeting? How may all participate in prayer?

(*e*) Describe the prayer-meeting leader and his duties.

(*f*) How should one prepare for the prayer-meeting?

(*g*) How is Bible-study promoted?

(*h*) Describe varieties of prayer-meetings.

(*i*) Uniform topics; what are they and how chosen?

(*j*) Mention five good prayer-meeting plans.

(*k*) Briefly describe the missionary meetings.

(*l*) In a brief summary tell what constitutes a good young people's prayer-meeting.

(*m*) Why and how should we appeal for decisions?

CHAPTER IX.

THE CONSECRATION MEETING.

§ 44. *Peculiarities of the Consecration Meeting.*

"The Crowning Meeting."—Closely allied to the regular weekly prayer-meeting of the society, but, in a way distinct from it, is the consecration meeting, which from the beginning of the Christian Endeavor movement has been a unique source of power and strength to the whole movement. The consecration meeting is held once a month, and has been well called the crowning meeting of the month. Its special object is to present to every member the need and importance of whole-hearted devotion in the cause of Christ, and to lead each one to search his heart and his life to see whether or not he is seeking first the kingdom of God and his righteousness, living up to his professions and covenant.

It is a meeting that looks both ways, backward over the past to note deficiencies and failures, and successes even, when they may encourage to better work in the future, but especially is it a forward-looking meeting with the predominant thought of better service, deeper Christian life, and fuller devotion in the weeks to come.

How It Differs from Other Meetings.—It differs from the other meetings of the month in having these two outlooks always in mind, though a special subject should be assigned to the meeting as to the others. In outward form it differs chiefly from the other meetings in its roll-call, which in some form or other is an essential feature of the consecration meeting.

Various names have been given to this meeting, as the "covenant meeting," the "progress meeting," or merely the "monthly roll-call meeting"; and there is no objection to any of these names if only the idea of unconditional surrender to Christ's will is borne in mind and the purpose and resolve to do that will is renewed month by month.

Its Essential Idea.—The name "consecration meeting" is sometimes objected to, and various eloquent addresses have been given upon the impossibility of reconsecrating one's self over and over to the Master's service. It is said that a consecration of one's self is made once for all, that the surrender must be complete and unconditional and lifelong. This is very true, but the objection to the name will be removed when it is understood that it is a renewal of vows already made rather than the first surrender that is intended in this meeting. It is the consecration of the new powers and experiences which God may have given one since the last meeting. It is the looking forward to larger service in the future as powers expand and opportunities enlarge. All this surely is entirely legitimate, and an absolutely necessary exercise if the young Christian is to grow in grace and in power for service.

§ 45. *Winnowing the Faithful from the Faithless.*

What the Consecration Meeting Reveals.—Another object served by the consecration meeting is the constant winnowing of the careless from the conscientious, of the faithless from the faithful. This cannot be so well done at the ordinary weekly meeting, and there may remain only a general impression of the faithfulness or otherwise of individual members. But at the consecration meeting the roll is called. If one is absent and unexcused, it is evident to all. If any member is persistently and wilfully careless of his obligations, a few monthly roll-call meetings will reveal the fact, and through the very working of the rules of the society he is not for very long a cumberer of the ground; his name is dropped from the roll; the society is no longer responsible for his unfaithfulness; and he does not sear his conscience by long promising what he does not perform. In other words, the consecration meeting is not only a stimulus to the individual soul, a reminder of past failures, a promise of larger devotion, but it is a great purifier of the society. It keeps the tree free from dead wood, and diseased branches which otherwise might speedily affect the life and vigor of the trunk.

§ 46. *How It Should Be Conducted.*

How To Cultivate Reverence and Solemnity in the Meeting.—Of course, for the solemnity and effectiveness of this meeting a great deal depends upon the way in which it is conducted. It may become the

merest formality and routine, or it may be made a constant monthly inspiration to every member of the society. In order to do this, monotony should be avoided, as it easily may be. If at the consecration meeting the roll is always called in just the same way, beginning at the same letter in the alphabet, and always ending with the W's, especially if it is called in a slipshod and careless way, and responded to carelessly by the members, the very object of the meeting will be defeated, and instead of being the crowning meeting of the month it will be the least inspiring and helpful of all.

But, if the names are called quietly and seriously; if the responses are given in a reverent spirit, even though they may be exceedingly simple, and consist of a single word; if an atmosphere of reverence and earnestness is cultivated; if the leader prepares for this meeting as he should, and the officers and committees give it their prayerful attention, it may be, beyond words to tell, helpful and uplifting, and may keep the society in a perpetual state of revived interest, and constantly awake to the deepest and truest spiritual impression.

Some of the different ways in which this meeting may be conducted and variety imparted to it can be briefly mentioned. The simple calling of the roll in a different order from usual will introduce variety for a little while. Begin sometimes with the X, Y, Z's instead of the A, B, C's; sometimes begin in the middle of the alphabet.

Different Methods of Calling the Roll.—Sometimes it may be well to have the participation voluntary

until near the close of the meeting; then let the secretary call the roll and have the responses given in the single word "Present." Sometimes the members may speak in the order in which they sit, the secretary of course noting those that are not present and those that do not participate.

Sometimes it is well to call for the committees and let the different members of the committee called upon take their part, the secretary noting the unfaithful ones, if any. An effective way is for the secretary to ask some question like this: "Do you wish now to renew your allegiance to Jesus Christ, and will you strive during the coming month to serve him faithfully and well?" then, as the names are called, let each one who is inclined so to do answer, "Yes," or, "I will." This simple word of response given with seriousness and earnestness may ensure a most delightful and blessedly impressive close to the consecration meeting.

Other Methods of Securing Sincerity and Earnestness.—As has been learned from what has already been said, the most important matter in connection with this meeting is to see to it that it is conducted with sincerity, earnestness, and seriousness. If this is done, the meeting can hardly fail to be effective. To promote this spirit, a prayer should always be offered before the roll-call, or perhaps a series of prayers asking that every one who responds may do it in a proper spirit and with entire truth and honesty of purpose. The pledge should also be repeated, so that every youngest member may know just what it means to be a Christian Endeavorer, and what vows of devotion and allegiance he is renewing. Conducted in

this way, the meeting cannot fail to be one of great spiritual benefit to all, and a constant stimulus to the society for better work in the future.

§ 47. *Purity and Activity Promoted by the Consecration Meeting.*

Detecting the Shirker.—It has already been shown how this meeting may promote the purity and activity of the society. In this respect it is invaluable. It affords a quiet but most effective way of detecting the shirker and the backslider. It will surely indicate sooner or later who has lost his interest and who has not, and if any member for three consecutive months, after careful and affectionate attention from the lookout committee, still persists in wilful absence and neglect of the consecration meeting, it is no kindness to him, and a distinct loss to the society, to keep his name upon the rolls.

A more difficult problem arises when a member who has lost his first love persists in coming to the consecration meeting and answering to his name in a perfunctory way, for the sake of avoiding dismissal from the society. Such cases can be reached only individually, by a wise and devoted lookout committee; and, though they will afford one of its chief perplexities and problems, they are not beyond the reach of prayer and persistent effort.

§ 48. *The Consecration Meeting the Pastor's Opportunity.*

This monthly meeting affords the pastor a peculiar opportunity, which I am confident he will not be

slow to improve, for it will reveal more of the Christian progress of the members of the society than any other meeting can do. It will prove a watch-tower for the pastor, from which he can look out month by month, and see something of the advance of every young Christian. He can note the careless ones, the half-hearted ones, and those that are thoroughly devoted to their Master's service. He can use his knowledge to drop the word of counsel, of warning, or of exhortation where it will do the most good, and at the close of this meeting he will each month have a peculiar opportunity to reach the hearts and consciences of all the members.

I would earnestly urge that wherever it is possible the pastor close each meeting, whether consecration or other, with a few earnest words.

The Pastor's Five Minutes.—Many societies devote the last five minutes of the hour to the pastor, calling it "the pastor's five minutes," in which he can sum up the impressions that have been made, clinch the nails that have been driven, and make the preceding fifty-five minutes of the hour more effective than they otherwise could be.

It is sometimes asked whether the names of the associate members should be called at the consecration meeting. I do not think they should be called in the same list with the active members, for they are not in the same class, and have not made the same promises. If they are called, they should be called *as* those of associate members, who are looking towards the kingdom of Christ, but have not entered it; and special prayer should be offered at the beginning of

the roll-call that they may then and there decide to step over the line, and to the side of Christ.

§ 49. *Older Christians in the Young People's Meeting.*

Where the Responsibility for the Meeting Should Be Placed.—A few words may properly be given here, before the subject of the prayer-meetings is concluded, to the relation of older Christians to the young people's prayer-meeting. They should not be excluded from it by any means; in fact, they should often be invited to attend; but at the same time they should remember that it is a *young people's* meeting, and that the burden of the meeting should be borne by the young disciples. They should remember that if they take up the time, and bear the responsibility of the meetings, the younger Christians will not be developed in their Christian lives, and the very purpose of the society will be defeated. They should always be welcomed and always be free to come; but, if they take part, it should be in the briefest way, with a sentence of prayer or testimony, a hundred words of exhortation, or the Scripture passage that is in their hearts. Such attendance, not in a critical or faultfinding spirit, but with sincere affection and interest for the young, will always be helpful and never harmful to the young people's meeting.

Questions for Review.

(*a*) What is the need of such a meeting?

(*b*) How does it differ from the other meetings of the month?

(*c*) How does it keep the society winnowed?

(*d*) How may it be made solemn and effective?

(*e*) How may monotony be avoided?

(*f*) Name some of the different ways of conducting a consecration meeting.

(*g*) How may it promote the purity and activity of the society?

(*h*) What should be the pastor's part in this and other meetings?

(*i*) What relation may older Christians have to these meetings?

CHAPTER X.

THE OFFICERS OF THE SOCIETY.

§ 50. *The Officers' Responsibility.*

Making or Marring a Society.—It is needless to remark that much of the success of a society of Christian Endeavor depends upon its officers. If they cannot make a society, they can certainly mar it. If the vigor and usefulness of the society depend upon the rank and file of its members, this vigor and usefulness can be increased, perhaps doubled, by efficient officers, and even a society that has fallen into deep ruts can be lifted out by energetic and resourceful officers. No society of Christian Endeavor in all the world need be despaired of if there are enough devoted young Christians left to serve as officers and chairmen of the chief committees.

How Should the Officers Be Chosen?—The usual officers of a society are the president, vice-president, secretaries, and treasurer, and the constitution says that they shall be chosen from among the active members. These officers should be nominated by a carefully chosen committee, of which the pastor should be a member; the recommendation or nominations of this committee should then be acted upon by the society, and will usually be accepted without question. If, however, there is a reason for rejecting any or all of the nominations, it may be done and the

matter again referred to the nominating committee. It is not well, however, to nominate the officers in open meeting, or to have two or more rival sets in nomination at the same time, for thus ill feeling might be generated, which would interfere with the future work of the society, and the best wisdom and maturest judgment for securing the officers most fitted to their duties could hardly be obtained.

§ 51. *The Duties of Officers.*

In this connection it is important to quote the definitions of the "Model Constitution" concerning these officers and their duties. I will also quote the helpful annotations of Mr. Wells on one or two of these officers, found in "The Officers' Handbook," published by the United Society.

ARTICLE V.—*Duties of Officers.*

Duties of Officers as Given in Model Constitution.

"*1. President.* The president of the society shall perform the duties usually pertaining to that office. He shall have especial watch over the interests of the society, and it shall be his care to see that the different committees perform the duties devolving upon them. He shall be chairman of the executive committee.

"*2. Vice-President.* The vice-president shall assist the president, and perform his duties in his absence.

"*3. Corresponding Secretary.* It shall be the duty of the corresponding secretary to keep the local society in communication with the State and local

Christian Endeavor unions and with the United Society, and to present to his own society such matters of interest as may come from the United Society, from other local societies, and from other authorized sources of Christian Endeavor information. This office shall be held permanently by the same person as long as he is able to perform its duties satisfactorily, and his name should be forwarded to the United Society immediately after election.

"[The somewhat common complaint in regard to the efficiency of this officer is doubtless warranted, but the cause lies back of the corresponding secretaries, in the members of the societies themselves, who do not realize the importance of the post, nor understand what qualifications are required, and therefore do not see to it that the position is appropriately filled.]

"*4. Recording Secretary.* It shall be the duty of the recording secretary to keep a record of the members, to correct it from time to time, as may be necessary, and to obtain the signature of each newly elected member to the constitution; also to correspond with absent members, and to inform them of their standing in the society; also to keep correct minutes of all business meetings of the society; also to notify all persons elected to office or to committees.

"[It might be thought that the corresponding with absent members should belong to the corresponding secretary, and so it should, on any other subject; but the recording secretary has the records, and is the more suitable person to spur the absent members to their duty, unless, indeed,

the lookout committee undertake this delicate task. It should be noted that the secretary may not correct the list of members on his own authority, but only after the vote of the lookout committee.]

"5. *Treasurer.* It shall be the duty of the treasurer to keep safely all moneys belonging to the society, and to pay out only such sums as shall be voted by the society.

"[Of course the society or the executive committee may give permission to certain committees to draw on the treasurer for the needs of their work, and it is not customary for the society to vote upon slight and habitual payments, as for topic cards, postage, and little expenses attending the socials, but only on the disposition of large sums, such as the gifts to missions, or of small sums when they are to go in unusual ways.]"

Space forbids anything but the barest possible outline of the duties of these important officers. Each one must fill in the details for himself.

§ 52. *The Model President.*

The business of the president, it is well said, is to have a good Christian Endeavor society. His consecrated ingenuity and resourcefulness will count for very much. No set of rules can supply the keenness of vision, insight into the particular needs of the society, or resourcefulness to remedy defects, to strengthen weak places, and to make still stronger the strong. I quote "paragraphs for presidents," from *The Endeavorer's Daily Companion*, which will

show the scope and importance of the president's duties, and which will indicate that he has something far more to do than to preside at the business meetings and perform the routine tasks of his office if he would be a model president.

Points for Presidents.—" A president succeeds not by what he does and says, but by what he gets others to do and say.

" Let every president parody Tacitus and say, 'Nothing pertaining to my society is foreign to me.'

" The heart of the president's work should be in the executive committee, and every meeting of that committee should be planned with care and prayer.

" Every meeting of the society is the president's, as well as the business meetings at which he presides; even the socials.

" The president will constitute himself the adviser of every committee chairman, and the *ex-officio* member of every committee.

" Let the president never put himself forward, but always put forward Christian Endeavor."

§ 53. *The Duties of the Vice-President.*

The duties of the vice-president seem at first less important, but he too may wisely magnify his office if he will, and make himself a power for good in the society. His first and most obvious duty is to hold himself in readiness to take the president's place when any emergency temporarily deprives the society of its head. For this he should train himself by becoming familiar with the president's duties and with the rules of parliamentary practice, so that he may efficiently

and skilfully preside over the meeting when called upon to do so. But even this will fill out but a small measure of his possible usefulness. He too may keep an eye upon all the details of society work as well as the president. He should assist the president with suggestions, and if necessary divide his work with him. Thus he will not only be doing an efficient service while occupying the office of vice-president, but will be fitting himself by every month of service for larger duties still, if he shall be called, as very likely he will be, to be the chief executive of the society. Sometimes the vice-president is also the chairman of the lookout or the prayer-meeting committee, and two such offices go very well together, as practical results have shown.

§ 54. *The Corresponding Secretary.*

It will be noticed that two secretaries are provided for, the recording and the corresponding secretaries. In smaller societies these two offices may be combined, as they often are, but in large ones there is quite enough to tax the attention and fill the spare time of two people. Some suggestions to the corresponding secretary by Miss F. M. Schuyler, who in her own work exemplified her precepts, may here be given, since they plainly come out of the heart and life of a practical worker who knows what she is talking about.

Hints for This Officer.—"The corresponding secretary should be able to comprehend the value of the letters and notices received. When personal letters calling attention to the International Convention or

other meetings; letters from State or local officers; notices of meetings of State, district, or local unions; report blanks, or any written or printed matter comes to hand, he must be able to discriminate between that which he shall use and that which he shall discard. He should also be a correspondent in the truest sense, expressing his ideas clearly yet briefly, confining himself to the business in hand. When a letter or circular is received, he should acknowledge it at once, if only by postal card. Very many are the so-called little things thus overlooked by a great number of the corresponding secretaries. These same little things, however, cause needless vexation to the correspondent at the other end of the line.

"The corresponding secretary should realize that he is the society to the outside world and the outside world to the society. He should keep himself informed of the dates of the conventions and meetings in which the society should have an interest. He should use every means in his power to incite others to attend these meetings, and should show by his own earnestness that he fully appreciates their value. When the various notices sent to the society are received, he should give them their proper attention at his earliest convenience, for, alas! too many of these important messages are consigned to the waste-basket, or crammed into a pocket to be forgotten, or handed to some other person in a manner that plainly indicates that the secretary knows little about them and cares less."

These suggestions may seem small and even trifling to some, but it must be remembered that in the work

of a secretary as in other important duties trifles make perfection, and perfection is no trifle.

§ 55. *Other Officers.*

The Treasurer and Recording Secretary.—The duties of the recording secretary and of the treasurer are sufficiently plain from the definitions of the constitution already quoted, together with the annotations found thereon. It must also be borne in mind in regard to these officers that their labors, if performed conscientiously and lovingly, may be of the greatest service to the society, or they may be done in a spirit of carelessness and indifference, which will rob them of half their value and all their power in raising the moral standard and the business efficiency of the society.

Sometimes the organist is included among the officers of the society, and his duties are also sufficiently plain, as well as those of any special or temporary official that for the time being any society may see fit to add to its list.

The duties of all these officers are discussed at length in "The Officers' Handbook" published by the United Society of Christian Endeavor for thirty-five cents. It also contains rules of parliamentary law and ample suggestions for conducting business meetings. No officer can make a better investment than in this little book.

Questions for Review.

(*a*) What are the usual officers in a Christian Endeavor society?

(*b*) How much depends upon choosing the right officers?

(*c*) How are they chosen?
(*d*) What are the duties of the president? Name some of the points for presidents.
(*e*) What are the duties of the vice-president?
(*f*) What are the duties of the corresponding secretary?
(*g*) What are the duties of the treasurer?
(*h*) What are the duties of the recording secretary?

CHAPTER XI.

THE COMMITTEE SYSTEM OF THE SOCIETY.

§ 56. *The Importance of the Committees.*

The Balance and Symmetry of the Society.—We now come to the second and vastly important department of the Christian Endeavor movement, its system of committee work. The success and growth of the Society are accounted for largely by the balance it preserves, by its proportions and symmetry. It is a prayer-meeting society, but not only a prayer-meeting society. It is a society for Christian service, but not only for Christian service. It unites prayer and work. It combines frequent confession of Christ with constant service for Christ. By these two wings it has risen to constantly new heights of consecration and endeavor, and on these wings it has flown around the world. Clip either one of them, and the efficiency of the Society will be impaired; its ability to rise above the performance of humdrum duties will be destroyed, and its future be made very problematical.

The Two Wings.—On the other hand, a society that remembers its double purpose, that observes a just proportion between its prayer-meetings and its committee work will not fail to become a constantly increasing power for good. If any society is lagging or sagging, if its members seem to have lost their first love and their early efficiency, it is quite in order to

ask whether one of its wings has not been clipped; whether it has not become a mere prayer-meeting on the one hand, or a mere list of lifeless committees, without the spirit which the prayer-meeting inspires, on the other. Because of the vast importance to the Society of the practical work embraced under its committee system, I invite to this and the succeeding chapters the most careful attention of my readers.

§ 57. *The Purpose of the Committees.*

The purpose of the committees in a Christian Endeavor society is obvious. It is to provide appropriate means of serving the Master, for every member of the society, old and young. A committee is a company to whom something is committed.

Some Service for Every One.—A committee of a Christian Endeavor society is a band of young people to whom is committed some distinct and definite form of Christian work. The committee system of the society divides its duties in a natural, simple, and comprehensible way. It makes the duty of each one so definite that he can understand it, and, if he will, can perform it. It gives to each one something suitable to his years and abilities. It provides legitimate service for the feeblest Christian as well as for the strongest. In the ideal society every member will be placed upon some committee, and will be given some distinct and definite work to do for the Master. When a society is too large to afford such service for every one, it should be divided into two or more divisions, each one small enough to serve as a training-school for every youngest and weakest member.

§ 58. *Some Essential Committees.*

The Number of Committees.—The "Model Constitution" says, "There shall be a lookout committee, a prayer-meeting committee, a social committee, and such other committees as the local needs of each society may require, each consisting of five members." This is as definite as any general rule can be, for scarcely any two societies need the same number of committees. This matter must always be decided by the size and needs of the local church, and the work that it desires its young people to do.

There can hardly, however, be an efficient society of Christian Endeavor without the three committees above named, as will be seen when their duties are explained more at length in succeeding chapters. But what other committees are needed, as has been intimated, must be decided by each society for itself, bearing in mind that there should be as many committees as the church needs, and no more, as many as are needed to furnish some real duties to every member, and no more.

There should be no mere paper committees, which have no real service to perform. On the other hand, committees should not be so few that half the members will be left unemployed and half the service that the church needs be left undone.

Adaptability of the System.—It should also be borne in mind that the service expected of the committees should be real service, which counts for the upbuilding of the church or the development of Christian character. It is no mere play at work, as little girls play with their dolls, for there is always

enough real service for Christ and the church to keep every member of every society busy. Large churches, of course, will naturally have large societies and a larger amount of work to do. Smaller churches with smaller societies will have less work to commit to their Christian Endeavor societies, but just as much in proportion to the numbers and strength of the members. What these committees are will be indicated in a succeeding chapter.

The Number on a Committee.—As has been seen, the "Model Constitution" says that each committee should consist of five active members. This, though the usual number, and a good rule for the average society, may be modified according to the size of the society, which when it is very small may place not more than three members upon each committee. In large societies, instead of putting more members upon each committee, the number of committees should usually be increased, as five, or at the most seven, is the maximum number that can work effectively upon each committee, giving every one something to do; though, to be sure, there are a few committees, whose duties are more indefinite, like the lend-a-hand or the whatsoever committee, or the music committee, whose members may constitute the choir or lead the singing, which may well utilize more members than the maximum above given.

§ 59. *How Should Committees Be Chosen?*

How Chosen.—The committees should usually be chosen in the same way in which the officers are

chosen, and at the same time; the nomination for each committee should be made by a carefully selected nominating committee appointed at least two or three weeks in advance of the election. This nominating committee should carefully survey the field, thoroughly consider the capabilities and adaptabilities of each member, and put each upon that particular committee where he will either do or get the most good. A nominating committee thoroughly acquainted with the personnel of the society, spending three or four hours together in making up a list of the committees that shall do the work of the society for the coming months, will succeed far better in choosing the right workers than can be done by hasty nominations made from the floor at the business meetings.

A Good Way of Assigning Members to Committees.—Sometimes the committees are expected to choose their own chairmen, but it is usually best for the nominating committees to indicate the chairman, as well as the rank and file of each committee. Another method, which works admirably in some societies, is for the nominating committee to choose only the chairman of each committee. When these are thus chosen, they meet together with the officers as the executive committee, and all the members of the society are chosen by the different chairmen, or are assigned to the different committees. This perhaps on the whole is the best way of putting the round peg in the round hole, and having no misfits. Of course, when the nominating committee has done its work, whether it chooses the chairmen or all the members of different committees, its work must be presented to

the society for ratification; and thus the committees are duly elected and constituted.

How Often Should They Be Chosen?—Some societies choose their committees every six months, with the design of bringing each one into the work and by frequent changes giving each one a variety of work to perform. This was the original way, and is still followed by some societies; but on the whole it has been deemed best to choose the officers and committees but once a year, as some continuity of service is necessary to the most efficient work.

Members Assigned at Once on Joining.—Some member or members of the old committee should usually be elected, in order that the new committee should have the advantage of the former members' advice and experience, and as, in the course of the year, new members are added to the society from month to month, they should at once be assigned to some committee, and thus set at work at the beginning of their membership, and not wait until a year has rolled around before they begin their active duties.

§ 60. *Committee Reports.*

Importance of Written Reports.—A very important provision of the constitution is that for monthly committee reports. These reports should always be in writing, and should be filed by the secretary. Thus they are kept in the archives of the society, and become the most useful and important history of its work that can be imagined. These written reports prove most stimulating, not only to the committee that makes them, but to the whole society. Indeed,

their importance can scarcely be exaggerated. A dying society may often be revived, lagging committee work may often be stimulated, and a new energy infused into the whole organization, by strictly living up to the rule that every month every committee, through its chairman, must report to the society in writing. If they have done little, the fact will be revealed by these reports. If faithful and efficient service has been performed, this, too, will be revealed, and in any case the committee reporting and the whole society will be stimulated to larger and better service in the future.

The Effect Upon the Church.—The effect of such an efficient system of service, through committees of the young people, upon the church of the future, cannot be overestimated. A church thus trained will contain few drones in its future hive. The laggards will be set at work, and the greatest problem of modern church life will be solved,—how to afford appropriate service to the rank and file, the men and the women of two talents and one talent, as well as the ten-talented minority.

Questions for Review.

(*a*) What are the two wings of the society?
(*b*) How are the balance and symmetry of the society preserved?
(*c*) What is the purpose of the committees in Christian Endeavor?
(*d*) How do they set all the members at work?
(*e*) How many committees should there be, and what should they be?
(*f*) How can the committee system be adapted to any society?

(*g*) How many members should there be on each committee, and why?

(*h*) How should the committees be constituted?

(*i*) How often should they be chosen?

(*j*) What is the importance of committee reports?

(*k*) What effect may the committee system have upon the future life of the churches?

CHAPTER XII.

THE LOOKOUT COMMITTEE AND ITS WORK.

§ 61. *A Most Important Committee.*

In our discussion of Christian Endeavor methods and principles we now come to the specific duties of the individual committees, each one of which has a special and important part to play in the Christian Endeavor scheme. None of these committees were planned at haphazard, or proposed for the sake of making work. Each one fits into the building, and has its own special and important niche. Among all the committees perhaps the lookout committee is the most important, and upon it more than upon any other one committee depends the prosperity of the society.

Some Comparisons.—What the standing committee is to the church, what the governor's council is to the State, what the president's cabinet is to the nation, such, to some extent, is the lookout committee to the society. This committee is the door through which the new members enter in. What the society shall be, whether careless and inefficient, or faithful, earnest, and zealous, will depend largely upon this committee.

§ 62. *Advice for Lookout Committees.*

Opening the Door to New Members.—I may be allowed here, perhaps, to quote some advice heretofore

given to lookout committees, for, put in this personal form, it shows my idea of the importance of this committee, and of the duties committed to it.

"If the door is opened too wide, so that all who wish come into the active membership, whether they are earnest Christians or not, the society degenerates swiftly and surely. If in your term of office you admit some unfaithful members, you will do the society an injury which half a score of future committees may not be able to remedy. Of course you cannot ensure complete faithfulness and the highest style of Christian character on the part of every one who joins the society, but it is your duty to make sure that every applicant for active membership *knows what he is doing, that he has seen the constitution, that he understands the covenant, and that you have his promise, with the help of God, to live up to it.*"

The Relation of This Committee to Active Members.—"Your work intermingles with the labors of some other committees, like the prayer-meeting, the calling, etc., and yet it is quite distinct. You should know who among the active members are habitually absent from the meetings; you should find out who, if any, are negligent of their vows; you should take the names of those who do not respond to the roll at the consecration meeting, and look them up at once. Do not wait until they have forfeited their membership before calling on them, but after the *first* unexcused absence from a consecration meeting call on them, and you may be able to save them to the society. Your committee should sit in different parts of the room if the meeting is a large one, so as to have

some oversight of all in a quiet way. A record-book which you carry in your pocket, and which will show at a glance who are present and who have taken part in each meeting, is a valuable help and easily kept, after you once get accustomed to it. 'But,' you say, 'I do not like to act the part of spy.' No one asks you to do this. You are simply asked to do the very duties for which you were chosen when you were elected upon the lookout committee. No one can complain of you for doing your duty. If any active members are wilfully unfaithful and obdurate, then let the society drop them after three consecutive unexcused absences from the consecration meeting. *You* do not drop them; they drop themselves by their own unfaithfulness. The rule is not a hard one. It is a mistaken kindness to the active member to keep him after he has violated the pledge; it is disastrous to the society to do this."

Its Relation to Associate Members.—"Your relations to the associate members may be exceedingly helpful if you will but make them so. Remember that every one of them, and, for that matter, every young person in the church and the Sunday-school, is a candidate for active membership in the society and in the church, and do not be satisfied until you have done all you can to bring this about. Do not be in too much of a hurry to bring them into the society as active members until they give some good evidence of being active Christians; but on the other hand do not delay a single week in bringing them in after they are willing to say that they will live for Christ and do their duty as active members. To sum it all up in a word,

your duty is to do all that you can to keep the society active, earnest, efficient, spiritually minded. No slight task, is it? But you can do it through Him who strengtheneth you."

§ 63. *Choosing the Lookout Committee.*

A Great Opportunity.—Since the duties of this committee are so important, and at the same time so delicate, it is of the greatest importance that care should be taken in choosing its members. For a committee that is indifferent or careless or slipshod in its methods, or a bungling committee without tact, can easily do as much harm as good. Yet let no one with an earnest purpose, and a kindly heart, and a sincere desire to help others into a larger Christian life, shrink from assuming its duties if called upon to undertake them by the voice of the society. It is a place of honor as well as usefulness, and it affords one of the greatest opportunities in any possible department of church-work to help weaker souls to become strong in the grace which is in Christ Jesus. In fact, as a post of supreme usefulness and helpfulness a position on the lookout committee is to be coveted by every devout young Christian; and, if he is of ordinary common sense and possesses earnest love for Christ and the souls for which he died, he will make few mistakes, and may be supremely useful.

§ 64. *Securing Active Members.*

Whom Should the Lookout Committee Seek?—The suggestions already given show how the right

kind of active members may be secured. This is the most obvious work, and in one sense the most important work, of the lookout committee. It should seek to bring *every young person in its community or congregation into some relation with the society, either as an active or as an associate member, or at least as attendants at the meetings.* As Mr. Amos R. Wells says in his helpful booklet entitled, "On the Lookout":

"Whom should this committee seek? All young persons whom the society can help; all who can help the society. If the hateful caste spirit is abroad in your society, break it down. Many a society has failed of its highest success because it had not enough poor members and ignorant members and uncultured members and members from Tumble-down Alley. The society is a workshop, and without the raw material where would be its product? You must have a few who can take the lead, but it is possible to have too many of these. It is never possible, however, to have too many to be led.

"This search for new members, if it is to be successful, must be undertaken in the true missionary spirit. Go forth in obedience to Christ's great commission. Remember that your society is a stepping-stone to the church, and that in gaining thoughtful, determined signatures to the Christian Endeavor pledge you are helping many to make the good confession. Can you not go forth with good courage on such a quest, well knowing that He who rose from Olivet goes forth with you?"

§ 65. *Enforcing the Rules.*

How Strict Should the Committee Be?—The care it should take in securing active members who understand their duties and are sincere in their purpose to live up to their covenant has already been sufficiently insisted upon, but the question will doubtless arise, How strict shall a committee be in enforcing the rules? This, of course, is one of the questions which should be left to the discretion and Christian common sense of each committee, but the danger is all on the side of over-laxness rather than over-strictness. If any member is wilfully and persistently absent from three monthly meetings, and has been in the mean time kindly and affectionately admonished by the lookout committee of his negligence, there is *prima-facie* evidence that he does not intend to keep his vows, that he will be better out of the society than in; and quietly his name should be dropped from the roll.

Solicitous Care Before Dropping Members.—But a faithful and kindly lookout committee which does its duty by the careless member after each absence from the roll-call meeting will have very few names to drop. An interview, a personal letter, or a printed card, which some societies use, reminding the indifferent one of his negligence, will usually produce the desired result before the last measure of dropping his name is resorted to. But, when the time comes to do this, no mistaken sentiments of kindness should keep his name upon the rolls. To do this would be an unkindness both to the society and to the backsliding member.

§ 66. *Summarizing the Duties of the Lookout Committee.*

An Outside Conscience.—It will thus be seen that this committee is a kind of outside conscience for the other members, especially for the younger and weaker and more careless ones. Its very existence reminds them that some one is looking out for them in a kindly and Christian spirit. Its monthly reports at the business meetings confirm this impression, and may spur the lax and indifferent to greater faithfulness. The very fact that it is appointed to do the work of a monitor relieves it from all suspicion of espionage; and, if its work is done in the spirit of true brotherly kindness and charity, as I believe it is done in ninety-nine cases out of a hundred, this committee may be of inestimable help, not only in securing the right members, but in leading the younger and weaker ones into larger and ever larger fields of usefulness and power.

Four Suggestions.—In closing this chapter I will add a few suggestions which sum up in four short paragraphs the chief duties of this most inportant committee.

1. Hold frequent meetings,—certainly not less than once a month, when the monthly report is to be made up, and just before it is presented. Let the entire situation be canvassed at these meetings, and ways and means devised for its betterment.

2. Be all the time on the lookout for new members. Explain to young people what the society is and does. Get from the church books a complete list of

the young people of the congregation and Sunday-school for material upon which to work, and add to it from the outside. Use this list at every committee meeting.

3. Be careful that everybody who comes into the society fully understands what he undertakes and promises, especially regarding the prayer-meeting covenant. Keep all supplied with constitutions, and use them.

4. Kindly look at the work of the other committees if occasion demands, and assist them in it. Let it be understood that the lookout committee is not meddling when it attends to whatever concerns the welfare of the society, but only minding its own proper constitutional business.

Questions for Review.

(*a*) What are the peculiar duties of the lookout committee?

(*b*) Summarize briefly advice to lookout committees.

(*c*) What may the committee do for active members?

(*d*) What for associate members?

(*e*) Who should be chosen upon this committee?

(*f*) How may it secure the right kind of active members?

(*g*) How strict should it be in enforcing the rules?

(*h*) What should be done before members are dropped?

(*i*) How may it be a kind of outside conscience for the members?

(*j*) How may it especially help the younger and weaker Christians in the society?

(*k*) Sum up briefly the duties of the lookout committee.

CHAPTER XIII.

THE PRAYER-MEETING COMMITTEE AND ITS DUTIES.

§ 67. *Definition and Duty of the Prayer-Meeting Committee.*

SCARCELY less important than the lookout committee, and considered by many even more important, is the prayer-meeting committee in the society of Christian Endeavor.

According to the "Model Constitution," "it shall be the duty of this committee to have in charge the prayer-meeting, and to see that a topic is assigned and a leader appointed for every meeting, and to do what it can to secure faithfulness to the prayer-meeting pledge."

Responsibility for the Weekly Prayer-Meeting.— This definition of the duty of this committee, though short, involves a great deal, for it assigns to the committee the chief responsibility for the weekly prayer-meeting, which, as we have seen, is nearly one-half of the Christian Endeavor society, or at least one of the wings on which it rises to power, influence, and helpfulness.

The Duty of This Committee in a Nut-Shell.— This is one of the committees whose duties may be easily magnified or minified. They may be performed in a routine, formal, and perfunctory way, or into

them may be put all the life, energy, and whole-souled devotion of which any five young people are capable.

If the committee contents itself with simply announcing one of the uniform topics for the next week, or printing these topics on a card for distribution once a year, and with obtaining some one to sit in the chair and lead the meeting week by week, it may nominally have performed the chief duties of a prayer-meeting committee; but it will have come very far short of doing its whole duty or making the most of its opportunities.

To put the matter briefly, the duty of the prayer-meeting committee is to have a good prayer-meeting, and until it has succeeded in having this according to the number and ability of the society with which it is connected, it has dismally failed of reaching its highest plane of service.

§ 68. *What Is a Good Prayer-Meeting?*

The following brief and pithy answers have been given to this question, and they will be found, I believe, to cover the ground well.

"It is one in which every one takes part.

"It is one in which the spirit of prayer manifestly exists.

"It is one in which souls are saved.

"It is one from which you go with a heart aglow.

"It is one which makes you anticipate eagerly the next one.

"It is one where the singing is brisk, yet thoughtful.

"It is one in which the leader forgets self and remembers Christ.

"It is one for which much preparation has been made.

"It is one—and this includes it all—where our Saviour is present, and every one knows it."

Let each prayer-meeting committee prayerfully study the essential features of a good prayer-meeting as thus outlined, and then summon all its ingenuity and consecrated energy to secure such meetings in its own society, and its duties will be largely accomplished.

§ 69. *Special Work for the Prayer-Meeting Committee.*

Suggestions for Ensuring a Good Prayer-Meeting.—The following are some of the ways in which it may ensure a good meeting:

1. It may see that every one has a copy of the weekly topics with the suggested Bible-readings.

2. It may urge the members frequently, through its monthly written reports and in other ways, to careful preparation and Bible-study on the topic of the meeting.

3. It will study the personnel of its own society, taking mental notes at every meeting of those who do their best, and of those who fulfil their pledge in the most careless way, or forget to observe it altogether.

4. It will encourage the one class and do everything possible to stimulate the other to genuine faithfulness.

5. It will sometimes furnish for the younger and

more timid ones a verse of Scripture, or an appropriate quotation bearing upon the topic.

6. But it will not always furnish a crutch for such members, lest they never learn to go alone.

7. It will often distribute itself in different parts of the prayer-meeting room, sitting beside those who need especial help or encouragement.

8. It will repress the hoodlum element, if ever this should come into the society meetings, and will not hesitate to insist that those who do not behave themselves properly in the house of God have no right to come to the meetings.

9. It will be ready to fill in the awkward pause which sometimes comes even in the best prayer-meetings, but it will not do much of the talking itself, lest other members should not feel their responsibility.

10. It will be alert at the beginning of the meeting to give it the right trend and direction, and its members will usually take part within the first fifteen minutes, which is the hardest end always of the prayer-meeting. If any untoward event occurs in the meeting, any unhappy remark is made, or any ridiculous sentiment is expressed, it will quietly seek to turn back the meeting into the proper channel of reverence and devotion and earnestness.

11. It will be especially helpful to the leader, particularly if he is a young and inexperienced Christian. It will talk the meeting over with him, pray with him about it in advance, advise him how to start and how to close it, and give him one of the helpful leaflets which have been provided for just such leaders.

12. It will delegate one of its own number or

some other older member to sit by the leader to give him moral support and actual help in conducting the meeting if he desires it.

13. It will hold a preliminary prayer-meeting with the leader, and others who may desire to come, for God's special blessing upon the meeting which is about to be held, upon the leader, and all the influences which shall go out from the meeting.

Duties That Are Entirely Possible.—It may seem that these duties are very onerous and burdensome, and that no one without supernatural powers will dare to undertake them; but it must be remembered that they are not all expected every week, and that not every member of the committee has to perform them all. These are simply ways in which the prayer-meeting may be helped and all the attendants stimulated to better service.

These hints open up vistas of usefulness, and afford helpful suggestions to alert and wide-awake committees, or at least will set their minds upon better and more original ways of working, which may be even better adapted to the needs of their own society.

§ 70. *The Preliminary Prayer-Meeting.*

A few words more ought to be said concerning the preliminary prayer-meeting already mentioned. There is no better way of warming a cold prayer-meeting or of reviving a dormant society. Let all the most earnest Christians, be they three or thirty or three times thirty, come together for fifteen minutes of waiting upon God, opening the heart to his influence, and pleading for the power of the Holy Spirit

upon the larger meeting which is about to follow. Then those who have been thus engaged will go into the other meeting with glowing hearts and unsealed lips; they will be able to tell what God has done for their souls, and the meeting from the beginning will receive an impetus and feel a love and warmth that it has not known before.

Overlapping Duties.—It will be seen that the duties of the prayer-meeting and lookout committees somewhat overlap. It is difficult and unnecessary to draw any strict line of demarcation between them. Each one can supplement the work of the other. Frequent friendly conferences between the two committees will be mutually helpful. Together these committees can, with God's blessing, ensure in any community a wide-awake, efficient, and spiritually minded society.

§ 71. *Another Summary of Duties.*

It may be well to sum up in ten short paragraphs the duties of the prayer-meeting committee as they have been already formulated in an attractive card printed by the United Society of Christian Endeavor.

1. To select leaders and topics for the prayer-meeting.
2. To keep a list of the part taken by each member.
3. To help new and timid members by asking them to take some specified part in the meetings.
4. To see that the meeting does not drag.
5. To pray for the meeting before coming to it.
6. To welcome new members and strangers.

7. To assign special subjects of prayer to certain ones.

8. To help the regular church prayer-meeting by taking part and requesting others to do so.

9. To notify pastor and president of all meetings of committee, and confer with them frequently.

10. To meet with the leader for a little prayer service ten minutes before the prayer-meeting.

Questions for Review.

(*a*) What is the relative importance of this committee?
(*b*) How may its duties be summed up in a few words?
(*c*) Define a good prayer-meeting.
(*d*) Mention at least five ways by which the committee may ensure good prayer-meetings.
(*e*) How may it help the leader?
(*f*) Describe the prayer-meeting of the prayer-meeting committee.
(*g*) How may it work with the lookout committee?
(*h*) Sum up briefly the duties of the prayer-meeting committee.

CHAPTER XIV.

THE SOCIAL AND THE MISSIONARY COMMITTEES.

§ 72. *What Committees Are Essential.*

THE limits of this book will not permit me to devote a whole chapter to each important committee, as I should like to do if my own space and my readers' patience were unlimited.

It is difficult, if not impossible, to say what committees are absolutely essential to any particular society. Some will doubtless find that the temperance, music, flower, or visiting committee is almost as essential as any to the best working of their society. Yet, when the work contemplated by these committees is done by other organizations, especially in a small church, they may not be deemed essential to the prosperity of a society. But I cannot see how any society can be properly constituted without a lookout and a prayer-meeting committee, or how it can do the work for which it was designed without social and missionary committees. To these two last-named committees shall this chapter be devoted.

§ 73. *The Social Committee.*

The Duties of the Social Committee.—The "Model Constitution" thus defines the duties of the social committee. "It shall be the duty of this committee to promote the social interests of the society by wel-

coming strangers to the meetings, and by providing for the mutual acquaintance of the members by occasional sociables, for which any appropriate entertainment, of which the church approves, may be provided."

This definition should be interpreted in connection with the definition of the object of the society itself, which is "to make the members more useful in the service of God," as well as to increase their mutual acquaintance.

All the sociability promoted by the society must tend to the former purpose as well as to the latter. If this is borne in mind, few difficulties will arise in the conduct of the work of this committee.

Who Should Compose It.—It follows from this supreme purpose of the social committee that it should be composed of earnest and devout Christians, as well as of those whose social natures are developed, who are attractive to others, and are resourceful in devising plans for promoting the acquaintance, friendship, and happiness of the members.

Seeking a Spiritual Purpose.—It should not be supposed that, because the spiritual purpose of the social committee is more indirect than that of some others, it is not as real. Our societies are "social to save," and not simply to entertain; and, if the entertainment does not lead directly or indirectly to a better life and to a larger usefulness, the time spent upon them is worse than wasted. But this may be the result of every social gathering, that it shall not only contribute directly to the acquaintance of the members, and afford all an occasional pleasant evening's entertainment, but

shall make the whole society more useful in the church and in the service of the Master of the church.

§ 74. *The Line to be Drawn in Social Gatherings.*

The Kind of Social Entertainments Permitted.— The definition already quoted explains as well as may be in short space the kinds of social gatherings that are permitted. Whatever the church allows and the pastor approves as a general rule the social committee may provide. But it is our strong opinion that amusements that long custom and Christian experience have condemned as worldly, which dull the religious sense and lower the temperature of the Christian life, such as dancing, card-playing, and elaborate theatricals, should not under any circumstances be provided for a Christian Endeavor society, even though for the time being the church or pastor might be indifferent to their effect.

§ 75. *Who Should Attend Them.*

The question is often asked, Who should attend these sociables, the active and associate members of the society alone, or all the young people of the congregation? Though there are two sides to this question, on the whole it is our opinion that the sociables should be open to all the young people and that they should be used as recruiting-stations for the society, for there may be drawn into the spiritual work through their social side some that could not otherwise be reached. It may be well, however, usually to limit the outside attendance to those especially invited by

the social committee, in order that the social gathering may mean more to those who attend, and not prove a constant resort for those who will have no other connection with the society. An occasional social gathering, strictly limited to the active, associate, and honorary members may be advisable.

Money-Raising Sociables.—It is also asked, oftentimes, whether these gatherings should ever be used to raise money for the society or for religious purposes. Some strenuous objections are made to such a course, but personally I do not see any real objection to doing this occasionally if it is understood that no member of the society shall be excluded for lack of money, and that real value is given for the price demanded, and if the abominable custom, prevalent in some churches, of raffling or of charging twice or three times what a thing is worth, does not prevail.

Still, most of the social gatherings should be free from all money considerations, and should have for their one purpose the acquaintance and mutual help of the members; and this question, as so many others, will be easily regulated by the Christian common sense of the committee and the society.

The Literature of the Subject.—The variety of social gatherings is almost infinite, but our space does not allow us to enter on this subject. Among the helpful books published on this subject are two by Professor Wells, entitled "Social Evenings" and "Social to Save," and another entitled "Eighty Pleasant Evenings," by Misses Heath and Kingsley, all of which are published by the United Society of Christian Endeavor at thirty-five cents each. These books

furnish hints sufficient to last successive social committees for many years, and they allow no excuse for dull, uninteresting, or purposeless socials.

§ 76. *The Missionary Committee.*

Another Essential Committee.—In my opinion the missionary committee is another that is essential to a thoroughly organized Christian Endeavor society. For a time it may not seem so important as the three whose duties have already been discussed, but before the society has been in existence many months it will see that it cannot live for itself alone, that it has relations to the kingdom of God in all the world, and that for its own life and prosperity, as well as for the sake of unsaved millions around, it must interest itself in the vast problems which come within the ken of a missionary committee.

Its Work.—The constitution tells us that "it shall be the duty of this committee to provide for regular missionary meetings, to interest the members of the society in all ways in missionary topics, and to aid in any manner which may seem practicable the cause of home and foreign missions." This comprehensive definition leaves little to be said, except by way of expansion.

Its Relations to Other Missionary Work.—It is evident that this committee has relations, not only to its own society, but to the other missionary work of the church, and to the missionary boards of its own denomination. It will of course consult its pastor and missionary leaders of the church as to the way in which it can do its work most effectively, and it will

seek in every way to aid the missionary authorities of its denomination to the extent of its ability in carrying out their plans.

To this end it will become acquainted with the needs of these boards, will circulate their literature, and will do its utmost loyally to support their efforts.

§ 77. *Missionary Meetings.*

Of course one chief purpose of this committee will be to have regular, interesting, and instructive missionary meetings. These can be had if the committee is alive to the importance of the subject, and does its utmost to make these meetings what they should be. But such meetings do not grow on every bush, to be plucked by the careless passing committee. They must be planned for and worked for. Still, a great amount of information is available, and plans innumerable have been formulated, which are at the service of any committee that will study them. From the denominational boards, from the United Society of Christian Endeavor, and from other sources this information and these plans can be obtained; and any committee that takes itself seriously, and tries to provide interesting and helpful meetings, can do so, remembering that its purpose is always "to stimulate in all the members of the society the missionary spirit, and to arouse their interest in the kingdom of God at home and abroad."[1]

§ 78. *Mission Study Classes.*

The mission study class is a later development, which is full of promise for the future. In this class

[1] See Bibliography for missionary literature.

it would be well, of course, if the whole society could be enrolled. This, however, is hardly to be expected in most places, but in very many societies there surely ought to be a company of earnest Endeavorers who will secure not a random, superficial knowledge of missions, but a thoroughgoing, systematic education in this most important line of work. To advance this study, various libraries have been published, one of the best of which is the "Conquest Missionary Library," published by the United Society of Christian Endeavor for five dollars, which includes a list of valuable standard books on missions in different countries, which otherwise could not be obtained for twice the sum. Text-books for mission study classes have also been prepared under the editorship of Amos R. Wells and S. Earl Taylor, which deserve and will repay careful study, and which are meant for classes or for individual study. The series when complete will cover every missionary country in the world. As a rule, there will be two text-books on each mission land by the best authors in different denominations, and the books cost but thirty-five cents in paper covers.

§ 79. *Raising Money for Missions.*

Money-Raising by This Committee.—Another important duty of this committee will be to raise money for missions, which shall be divided among the objects which the society, guided by the wisdom of church and pastor, designates. This money may be raised in part by proper entertainments or sales, under the limitations suggested in the previous part of this

chapter, but better still by some system of free-will offerings.

A collection may be taken for missionary purposes at the consecration meeting.

The Best Way.—A special effort should be made every year on "Christian Endeavor Day," February 2, to obtain a thank-offering for some good object; and, better than all, a systematic plan should be introduced at the beginning of each year, whereby every member will make a monthly pledge from one cent to as many dollars as he can give, through the society, for the advancing of the Redeemer's kingdom. These pledges should be carefully collected, and the money subscribed should be secured; and once or twice a year, with the direction of the pastor and older friends, the committee should recommend to the society the object for which the amount shall be expended. While some of the money thus obtained may be used for special objects, and a small proportion may wisely be spent in providing for the necessary running expenses of the society, which never need be large, a good proportion should always be given to the regular objects which are supported by the denominational boards of the church to which the society belongs. These authorities should know that they can depend upon some contribution, large or small, every year, from every society of Christian Endeavor.

Tithe-Givers.—The purpose of the Tenth Legion and the Macedonian Phalanx, and their relation to the missionary activities of the society, will be explained in a succeeding chapter; and here I will only add that

there is no better way of obtaining funds for the Lord's work, and at the same time educating young people in the beauty and joy of giving, than by obtaining as many tithe-givers as possible, who throughout all their lives will thus be educated to give regularly, systematically, and proportionately for the advancement of the kingdom.

§ 80. *Suggestions for Missionary Meetings.*

Some Suggestions for Live Missionary Meetings.— I will close this chapter with a few hints for missionary committees, as a sample of suggestions that may be obtained in great abundance from the various missionary publications of the United Society of Christian Endeavor.

"A meeting in the interests of medical missions would prove fascinating, especially if you fill it with the many stories of the experiences of medical missionaries.

"At some social give half the Endeavorers cards bearing the names of missionaries, and the other half cards with the names of the stations where these missionaries labor, the two sets to be matched. Of course this game must be prepared for by previous study.

"Assign to each member of the missionary committee the duty of gathering up clippings regarding some mission field, for a missionary scrap-book.

"Devote some missionary meeting to telling how the great missionaries were called to their work, ransacking their biographies.

"Give out three or four of the brightest missionary

books you can find, and spend some evening listening to well-written summaries of them, the essayists being instructed to give only the most entertaining parts.

"Make a collection of missionary leaflets, and circulate them in regular order among your members."

Questions for Review.

(*a*) What are the duties of the social committee?
(*b*) Who should be placed upon this committee?
(*c*) How may it serve spiritual purposes?
(*d*) What kind of sociables are allowable?
(*e*) Who should attend these sociables?
(*f*) Should they be used to raise money for religious purposes?
(*g*) What literature is there on the subject?
(*h*) How may variety be promoted in a social gathering?
(*i*) What are the duties of the missionary committee?
(*j*) What is the relation of this committee to other missionary work of the church?
(*k*) What connection does this committee have with the missionary board?
(*l*) What ought the missionary meetings to accomplish?
(*m*) How may they be made interesting?
(*n*) Describe missionary study classes.
(*o*) How shall we raise money for missions?
(*p*) How shall the money be divided and how given?
(*q*) Mention some suggestions for live missionary meetings.

CHAPTER XV.

OTHER IMPORTANT COMMITTEES AND THEIR DUTIES.

§ 81. *How Many Committees Should a Society Have?*

The Limit to the Number of Committees.—It has already been explained that the only limit to the number of committees in a society of Christian Endeavor is set by the amount of work that the church is willing to have the young people do, and the number of workers there are to do it. No rule can be laid down on this subject, for the conditions of no two societies are alike. In this as in so many other things the Christian Endeavor Society is entirely free and flexible, and adaptable to the needs of any church in city or country, among the high-born or the lowly, in mission lands or in countries already evangelized. This is one of the glories of the whole movement, that it is so entirely flexible, and not only can adapt itself, but, as the history of years has proved, has adapted itself, to the very diverse needs of churches that are at the very antipodes of each other, not only geographically, but from the social, financial, and educational standpoints.

§ 82. *Some Important Committees.*

I will, however, mention and briefly describe a few committees which most societies will desire to have,

and from these it can readily be seen how many others are possible.

Other Important Committees and Their Definitions.—Eight other committees, besides those already described at some length, are suggested in the "Model Constitution," and their duties are defined as follows:

"*1. Temperance Committee.* It shall be the duty of this committee to do what may be deemed best to promote temperance principles and sentiment among the members of the society." (This committee may well be enlarged in its scope so as to become a "good-citizenship committee" to take in other lines of Christian citizenship as well.)

"2. *Music Committee.* It shall be the duty of this committee to provide for the singing at the young people's meeting, and also to turn the musical ability of the society to account, when necessary, at public religious meetings.

"*3. Flower Committee.* It shall be the duty of this committee to provide flowers for the pulpit, and to distribute them to the sick at the close of the Sabbath services.

"*4. Sunday-School Committee.* It shall be the duty of this committee to endeavor to bring into the Sunday-school those who do not attend elsewhere, and to co-operate with the superintendent and officers of the school in any ways which they may suggest for the benefit of the Sunday-school.

"*5. Calling Committee.* It shall be the duty of this committee to have a special care for those among the young people who do not feel at home in the

church, to call on them, and to remind others where calls should be made.

"6. *Relief Committee.* It shall be the duty of this committee to do what it can to cheer and aid, by material comforts if possible and necessary, the sick and destitute among the young people of the church and Sunday-school.

"7. *Good-Literature Committee.* It shall be the duty of this committee to do its utmost to promote the reading of good books and papers. To this end it shall do what it can to circulate the religious newspapers representing the society among its members, also to obtain subscribers for the denominational papers or magazines among the families of the congregation as the pastor and church may direct. It may, if deemed best, distribute tracts and religious leaflets, and in any other suitable way which may be desired introduce good reading-matter wherever practicable.

"8. *Information Committee.* It shall be the duty of this committee to gather information concerning Endeavorers or Endeavor work, in all parts of the world, and to report the same. For this purpose five minutes shall be set aside at the beginning of each meeting."

Abundant Literature of the Subject.—Little need be added to these clear and succinct definitions, in order to explain the duties of these committees, though much has been written concerning their work, and booklets relating to each one of them, and giving valuable suggestions to those who are called upon to work along these lines, are published by the United Society of Christian Endeavor, and cost but a few

cents each. They will be found in the bibliography of Christian Endeavor in the appendix.

To go into minute details, however, does not come within the scope of this book.

§ 83. *Simplifying Church Machinery.*

It will be readily seen from a study of these committees and their duties how they may be used in simplifying church machinery. It has sometimes been thought that a Christian Endeavor society simply added one more complicated organization to the life of the church, and multiplied its machinery to an abnormal extent. The very reverse is true. It is the greatest simplifier and unifier of church organizations in existence. As some one has said, "It covers them all in under-one roof of purpose and Christlike enthusiasm."

The missionary committee may most efficiently perform the duties of a mission circle, with its monthly meetings, its work, and its collections for missions, and its inspiring enthusiasm for the cause of world-wide evangelization. Instead of interesting a little group of young people in this great theme, a well-appointed and efficient missionary committee arouses the enthusiasm of the whole society, and this not at the expense of an additional organization, which must be supported and directed by a few already overworked leaders, but by taking its place naturally as one of the departments of the young people's organization of the church.

Saving Separate Organizations When Necessary.—So with the temperance committee. It will not dis-

place the Band of Hope or the Loyal Temperance Legion, if there is room, and necessity, for these organizations; but comparatively few churches can support separate temperance societies, whereas every church can have an efficient committee as one of the departments of its young people's work, holding an occasional temperance meeting, and doing what is necessary to arouse and keep alive a righteous sentiment on this important question.

The music committee, too, can supply the place of a musical society among the young people, organizing a choir for the young people's meeting, or for the mid-week prayer-meeting or for the Sunday evening service if it is found desirable.

A Swedish Example.—On a recent visit to Sweden, in two of the largest Baptist churches that I visited on a single Sunday, I found that the Christian Endeavor societies had almost the entire charge of the evening service, aside from the pastor's sermon. They had organized orchestras and choirs, to whom had been committed the welfare of this service, which was the most important of the day, crowding the churches to the door.

Other committees are suggested in the above list to perform services which have never been intrusted to separate organizations, and which consequently have not often been performed in the average church. The duty of providing flowers for the pulpit and of distributing them to the sick seems peculiarly appropriate to the young people of the church. These duties are usually undertaken with alacrity, and performed with energy and taste. The flowers, after doing duty in the

pulpit, have brightened many a sick-room, and have bloomed again in the lives of the committee that thus attempted to brighten the lot of the sick and the sorrowing.

§ 84. *Co-operating with the Sunday-School.*

The possibilities that open before the Sunday-school committee cannot be overestimated. It has not often been used up to the limit of its capacity; but, when the superintendent and the committee work together, they can in a multitude of ways increase the efficiency of the Sunday-school, enlarging its numbers, furnishing substitute teachers, who may be trained in a normal class to be drawn on when required, helping the superintendent to prepare for concerts and anniversaries, and in many other ways adding to the efficiency of the Sunday-school, the elder sister of the Society of Christian Endeavor in the church family.

Calling and Relief Committees.—The calling and the relief committees, though not so often used as many others, have in them large possibilities, as can be judged from the definition.

§ 85. *The Society and Its Literature.*

Good-Literature Committees and Their Important Work.—The good-literature committee can also be made of great importance, especially in communities where the best reading-matter is scarce or neglected. If this committee will study its possibilities and opportunities, it will see that it can provide a circulating library, small, perhaps, but of the very best material,

which will vastly enlarge the intellectual outlook of its members. It can at least secure a small collection of Christian Endeavor books, a workers' library, which can be obtained of the United Society of Christian Endeavor for two or three dollars, and will vastly increase the efficiency of any society that uses them. What a kit of tools is to a carpenter, what the easel and brush are to the artist, these books are to the Christian Endeavor worker who would be intelligent and efficient. It will also be seen that this committee can most properly interest itself in obtaining subscribers for denominational and other religious papers, which are apparently read so much less by this generation than in former days, and it may be a colportage and tract-distributing committee, thus reviving a branch of Christian work which has sadly gone out of vogue, but which may be made most useful in winning souls and establishing them in the faith.

The Information Committee and Its Duties.— The information committee is also one of great value to any society that properly uses it, though it has been only lately introduced, and is not as generally employed as would be well. Five minutes at the beginning of each meeting, or ten minutes once a month, devoted to the reports from this committee of news, important Christian Endeavor gatherings, progress and new methods of Christian Endeavor work, gathered from all parts of the field, would be a great stimulus to any society, and would vastly increase its knowledge of its fellow Endeavorers throughout the world and its sympathy with them.

§ 86. *Good Cheer and Practical Service.*

The Sunshine Committee, and What It Can Do.—The sunshine committee is more used in Great Britain and Australia than in the United States, though in our country it is often found in Junior societies. It is a beautiful committee with a beautiful name, and, as may be imagined, can do much in many directions to make the lives of others happier and more full of sunshine. In my many journeyings I have had frequent reason personally to bless the sunshine committee, which has sometimes given me a written word of cheer on entering the pulpit, handed me a beautiful poem, pinned a flower in my buttonhole, loaded me with garlands and with fruit as in India, or even, as I remember, on one occasion, brought me a delicious lunch of strawberries and clotted Devonshire cream as I was taking a tiresome railway journey through southern England.

Two Comprehensive Committees.—The whatsoever and lend-a-hand committees have been alluded to in another chapter, and it can readily be seen from their names that their duties are to lend a hand to any good cause in whatsoever way their pastor or older friends may direct. These committees may often wisely embrace the younger members of the society, who can be immediately placed upon one of these committees when they enter the society, and under the direction of an older and more experienced leader can learn a multitude of forms of Christian activity, and render real service to the cause of Christ.

The possibilities of many other committees will occur to any one who has studied this chapter carefully, and will be suggested by the needs of his own

church. If their work is undertaken after due deliberation, and in answer to a real need, with humility and dependence upon a leading of the Spirit of God, they cannot fail to accomplish much good; and each one of them, like all the others, will draw its inspiration from the enthusiasm and *esprit de corps* of the society, and from the prayer-meeting, which from the heart of the society sends out its life-blood to vivify all the committees.

Questions for Review.

(*a*) What should decide the number and character of the committees?

(*b*) What other committees might be used?

(*c*) Describe briefly the temperance committee.

(*d*) Describe the work of the flower and music committees.

(*e*) Describe briefly the visiting and relief committees.

(*f*) How may the Sunday-School committee aid the school?

(*g*) What is the work of the good-literature committee?

(*h*) What is the information committee and what are its duties?

(*i*) How may these committees simplify church machinery?

(*j*) How may they save many organizations?

(*k*) What is the sunshine committee?

(*l*) What are the whatsoever and lend-a-hand committees?

CHAPTER XVI.

THE EXECUTIVE COMMITTEE, AND THE BUSINESS MEETINGS.

§ 87. *What the Executive Committee Has To Do.*

THERE is no more important position in a Christian Endeavor society than that which is occupied by the executive committee, or council, as it might be called.

"It shall consist," says the "Model Constitution," "of the pastor of the church, the officers of the society, and the chairmen of the various committees. All matters of business requiring debate shall be brought first before this committee, and by it reported to the society either favorably or adversely. All discussion of proposed measures shall take place before this committee, and not before the society. Recommendations concerning the finances of the society shall also originate with this committee."

How Composed.—From this definition it will be seen that this committee is composed, as its name implies, of the chief executive officers of the society. Thus composed, it will represent the wisdom and the energy of the society; its decisions will carry not only executive force, but moral weight; and what it recommends after careful deliberation will scarcely ever be rejected by the good sense of the society.

Its Duties.—As will be seen, its duties are very

wide and comprehensive. Before it may be brought all matters requiring debate. Nothing that pertains to the welfare of the society is foreign to its duties, though of course it will not interfere unnecessarily with the work of the individual committees, or attempt to do their work for them.

The Pastor's Relation.—It will be also noticed that the pastor is, by virtue of his office, a member of this committee. This is most important, as it brings him into touch with the workings of the society in every department, and allows him kindly and wisely to give direction to all its activities without assuming to dictate to its members. Through this committee a wise and faithful pastor, if he frequently attends its meetings, can secure any service that the church may need, can learn of the spiritual condition of all the members, and can most helpfully direct the activities of the young people of the church.

§ 88. *The Executive Committee a Time-Saver.*

How It Simplifies the Business of the Society.—But this committee exists chiefly to simplify the work and to save the time of the society. In an organization that does so many different kinds of work, that finds a place for so many committees and so many youthful Christian laborers, there must of necessity be many details of service that require careful consideration. Yet the society, as a rule, has only one hour each week for its meetings, and this hour must largely be devoted to devotional purposes. It would be nothing less than a disaster if it was usually taken up

with business details and the consideration of ways and means. From this it may be saved by the executive committee or council, before whom all such matters can first be brought and then be presented to the society, with a recommendation for or against action, which in a moment of time can be ratified or rejected. But, as has been said, in the vast majority of cases the society will ratify without question the deliberate recommendations of this council.

Rocks of Parliamentary Law.—Another most useful function of this executive committee is the saving, not only of time, but of the acrimonies of debate and of the formalities of overmuch parliamentary law in the public meetings of the society. These are rocks upon which some societies in the past have split, but there is no need of further shipwreck from these causes, when the executive council is well constituted and does its work efficiently.

How Its Decisions May Be Revised.—At the monthly business meetings of the society it should present its recommendations, giving the society a full and fair chance to accept or reject these, but without unnecessary discussion. If the society is not convinced of the wisdom of the measures proposed, the subject can be referred back to the council, where there shall be full opportunity for discussion, objection, or remonstrance before the matter is again presented.

As a matter of fact, this committee is as good in practice as it is in theory. It has already worked well for many years, and in thousands of societies, and any society makes a mistake that does not study the

capabilities of this committee, and use it to the utmost.

§ 89. *Suggestions for This Committee.*

Some Helpful Suggestions for the Work of This Committee.—I quote in the following paragraphs some helpful suggestions for the executive council which have appeared in the *Endeavorer's Daily Companion:*

"Gather in this committee all the officers, even to the organist, and all the committee chairmen.

"Meet at least once a month, on a regular day, at a regular time, in an invariable place.

"The best place for meeting, if it is central, is at the home of the president. Anyway, make it a home-like meeting.

"Before the meeting, the president may well discuss with the chairman of each committee what plans the chairman wishes to place before the coming meeting.

"Take up the work of each committee in a regular order, and first hear a report of what has been done, then the chairman's plans, then a general discussion of that committee's work.

"Some executive committees hear the written reports before they are read to the society.

"If the executive-committee meetings are earnest, prayerful, and enthusiastic, it will be impossible to have a lifeless society.

"At the close of each meeting let the president summarize the plans decided upon.

"Whatever business is to be presented at the coming business meeting of the society is debated at the

executive-committee meeting, and so put into shape for rapid action."

§ 90. *Business Meetings.*

Importance of Business Meetings.—The devotional meetings of the Christian Endeavor society are so important that they have overshadowed the business meetings; and yet the latter are important, and may be made most helpful in promoting the activities and fostering the life of the society.

Business Appropriate to the Prayer-Meeting.—Most of the business of a Christian Endeavor society, however, is so distinctly related to its religious work that it need not be separated from the devotional meeting. Once a month, fifteen minutes of the devotional hour can wisely be given to this department of the Lord's work. In these fifteen minutes the written reports from the different committees can be heard, and they should always be insisted upon, and then referred to the secretary to file and preserve among the archives of the society. At this meeting, too, new members can be voted upon, and recommendations of the executive council that relate to the religious life of the society can be heard and acted upon. Recommendations for the use of the money of the society devoted to benevolence may also be disposed of, and all such matters may be considered, which, though important, take but little time, and detract in no way from the spiritual value of the meeting.

Two or three times a year, however, it is well to have more time for the business meeting, as matters accumulate that will require consideration and action.

Such a meeting can be held in connection with a social gathering, a half-hour or more being devoted to the business meeting.

§ 91. *Annual Meetings.*

Reports of Officers and Committees.—Once a year a whole evening should be devoted to the business meeting of the society, beginning with prayer, and closing, if the members approve, with a little service of praise. At this annual meeting the officers should be elected, the nominating committee having carefully prepared the list of names in advance. This meeting is often held at the house of the pastor or one of the members of the society, unless the size of the society makes it impossible, and furnishes an occasion for pleasant remarks, reminiscences of the past, or earnest resolves and happy auguries for the future. At this meeting the officers and committees should each render their annual report, which should be longer and more elaborate than the monthly report before alluded to. Such annual meetings may be made most stimulating and helpful. Each one may mark a milestone, and a white stone at that, in the history of the society, and be looked back upon throughout all the year, as a source of inspiration and stimulus to better work in the future.

§ 92. *Points for Business Meetings.*

Some Often Neglected Points of a Good Business Meeting.—The following paragraphs summarize many important points in a good business meeting, though they will be seen to relate largely to the meetings held

in connection with social gatherings, when more time can be given than at the regular monthly meeting that occupies part of the prayer-meeting hour:

"A business meeting must take a strong look into the past, through the written reports. These should be bright and wise and practical. After every report a brief time may be spent in discussing it, appointing some member to open each discussion.

"A business meeting must look towards the future. Frequently consider some plan for progress, though it be only a small one.

"Business meetings are sometimes best held in the first half of socials. If this is not practicable, however, there is nothing wrong about holding them in connection with the prayer-meetings.

"Do not be afraid of one another. Break up the stiffness in some way. For one thing, arrange the chairs in semicircles, with the president in the centre.

"If the members are slow about making motions, go to the backward members, and specially ask them to make motions on such and such subjects as they come up."

Questions for Review.

(*a*) What is the object of this committee?
(*b*) Of whom should it be composed?
(*c*) What duties may it properly assume?
(*d*) What is the pastor's relation to it?
(*e*) How may it simplify the work and save the time of the society?
(*f*) What matters should it bring before the society?
(*g*) How should it do this, and how may the society have full voice in such matters?

(*h*) How has the executive committee worked in actual practice?

(*i*) Give some suggestions for the work of the executive council.

(*j*) State the importance of the business meeting.

(*k*) What business may once a month be made a helpful part of the prayer-meeting?

(*l*) What occasion is there for longer business meetings?

(*m*) Describe the annual business meeting.

(*n*) What features may help to make it interesting?

(*o*) Summarize some neglected points of a good business meeting.

CHAPTER XVII.

HOW TO KEEP THE SOCIETY AT A HIGH LEVEL.

§ 93. *Making the Most of a Society.*

It is worth while to devote one chapter in this manual to a consideration of the best methods of raising a society to a high level of effectiveness and keeping it there. Though in dwelling upon this important subject some suggestions that have been made in earlier portions of the book may be repeated in a different form, yet the importance of these suggestions justifies the repetition.

The Good the Enemy of the Best.—Oftentimes the society, though prosperous and useful, is far less efficient than it might be. It has not realized its possibilities, or by any means come up to its opportunities.

Sometimes, as is the case with all religious organizations, not excepting the church of Christ itself, a society loses its first enthusiasm, and drags through a painful period of formality or inactivity, when the interest in things spiritual seems to be at a low ebb.

Causes of Ebb-tide in a Society.—But there is no reason for despair or undue discouragement in such a condition of affairs. Many a society has lived through its days of ebb-tide, and has come into a period of larger life and activity than ever before. Sometimes the causes of decline are beyond the control of the

society itself; but often the members alone are responsible, and the causes can be recognized and removed.

Occasionally the persistent hostility of the pastor, and far more often his indifference, kills or discourages a society, and makes it well-nigh impossible for it to do its best work. Many a society, I regret to say, has thus failed to reach its ideal, a failure for which the pastor is very largely, if not wholly, responsible. For such it seems to me the last day may have a serious hour of reckoning. A society with a sympathetic, earnest, and helpful pastor rarely, if ever, as has been said, fails to accomplish good results.

Harmful Influences Without and Within.—Sometimes, however earnest the pastor, the church is so unsympathetic, and the parents of many of the young people so cold and unfriendly, that the Christian Endeavorers practically live in a moral refrigerator, preventing, of course, the unfolding of the flowers of promise and the ripening fruit of Christian activity, which the church might otherwise secure.

But even in these dismal and discouraging circumstances a society containing a few devoted and stalwart souls may in spite of their environment do a really valuable work for Christ and the church and the younger people who so much need the training of the society. Sometimes, too, the utter worldliness, frivolity, and indifference of the young people make an effective and aggressive society impossible, even with the most earnest pastor and sympathetic church. Alas for this state of affairs! for it is the most hopeless of all, though, thank God, comparatively rare.

§ 94. *Society Tonics.*

The Importance of a Good Beginning.—The effectiveness of a society depends not a little upon the way in which it was first organized, and the care taken in securing its earlier members. If succeeding committees inherit traditions of earnest and faithful work, if it is understood that no one is ever received into the society who does not understand what he is doing, and is not willing to subscribe to the covenant and live up to it, the possibility of much future failure will be avoided.

Effecting Reforms.—But even when a society has started on the wrong tack, or has made a weak and ineffectual beginning, reforms in administration may at any time be introduced. A change should at once be effected in the reception of new members. The lookout committee should carefully acquaint every one with his obligations and duties. A large wall covenant may be hung in the prayer-meeting room. Cards containing the covenant may be presented to every member, and for a time, at least, the covenant may be repeated not only at the monthly consecration meeting, but at the beginning of every weekly prayer-meeting. This will have a wonderfully stimulating effect.

Written Monthly Reports.—Another tonic for the society, as has been before explained, is found in the monthly written reports of the committee, which not only stimulate the individual committees to better work, but acquaint all the members of the society with what is being done, and furnish an admirable history for future reference, which is carefully kept in the archives of the society.

An earnest talk from the pastor or some leading worker from outside may occasionally be needed as a stimulus to more entire consecration and greater faithfulness. A visit from the lookout committee of the local union, an interchange of leaders between societies, or a visit in a body to a near-by vigorous society may have the same effect.

§ 95. *Reorganization.*

Strengthening the Things That Remain.—Sometimes, however, nothing less than a reorganization of the society is necessary for lasting results. This may seem a drastic measure, but it is in reality very easily taken, and has often been followed speedily by a blessed revival of interest and activity. There is never any need of disbanding the society, of giving up the results of the past, even though they may have been but partially successful. It is always better to "strengthen the things that remain," and there are always some things that remain when half a dozen, or even half that number, of faithful members are left, upon whom the society may rely for constant attendance, regular participation in the meetings, and faithful service on the committees.

Let such a society reorganize on general Christian Endeavor principles, using what materials it has, starting anew as well as it can, and adhering in the future faithfully to the plans and methods which have given success and continuous vitality to tens of thousands of societies in all parts of the world.

A few years ago I had occasion to write a short treatise on the reorganization of Christian Endeavor

societies, which, I have reason to believe, has resulted in quickening hundreds of languishing societies that have followed the suggestions therein given. I cannot do better, I think, than to quote from this leaflet the advice which may well be followed by other societies that find themselves in the same low state.

§ 96. *Some Causes of Failure and the Remedy.*

What Is the Trouble?—What is the trouble?

a. It may be that some of the active members, in the first place, joined too hastily, not fully understanding what they were doing or realizing their obligations. Then let all the active members sign the reorganization card, renewing their vows.

b. It may be that a spirit of coldness pervades the whole church, which the young people have caught, and that some who signed the constitution originally in good faith no longer keep it. If earnest words of counsel do not avail, apply the same remedy as above, and have the active membership consist of *active* "active members" who have some little heroism and Christlikeness in their characters.

The Name Without the Thing.—*c.* It may be that, while still retaining the name "Christian Endeavor," the society has got switched off on some side-track of "social endeavor," or "literary endeavor," or "musical endeavor," or "debating-society endeavor." If so, get it back on the main track again, and remember that the *religious features*, as embodied in the prayer-meeting and the committee work, must be paramount.

Ignoring the Covenant or Weakening It.—If you have omitted the prayer-meeting covenant pledge from your constitution, or have so weakened it that it means very little, or have omitted the consecration meeting, and, in consequence, find that there is little vitality in your society, you can easily, if you will, adopt the more strenuous constitution and covenant, which have worked so well in nine-tenths of the societies throughout the world.

A Reorganization Plan.—If your society already has adopted the right constitution, but contains many members who are not faithful, and who are really a hindrance to the spiritual life of all present, then give to every active member the following:

REORGANIZATION CARD.

As an Active Member I Have Promised

1. To be present at every meeting, unless detained by some reason which with a clear conscience I can present to my Master, Jesus Christ.

2. To take some part, however slight, in every meeting, aside from singing.

3. If absent from the monthly consecration meeting, to send, if possible, at least a verse of Scripture to be read in response to my name at the roll-call.

I hereby renew this covenant with God, and by his grace will endeavor to fulfil its requirements.

Dated,.....

Signed,.....

Those who will not sign this card *thus drop themselves* from membership, and the active list is thus re-

lieved of unfaithful ones, and the society, even though reduced in size, is really stronger than before.

By this process of reorganization no one, of course, is excluded from attending the meetings, or from associate membership.

How Any Society May Become Strong.—By such care in organization, and by such reorganization when it becomes absolutely necessary, any society may be brought to a high pitch of permanent usefulness. Many societies, though reduced in numbers for a little time, by such care in the admission of new members or in weeding out unfaithful members, have really become vastly stronger, have soon regained all their old numbers, and greatly enlarged their usefulness and increased their vigor.

No Unnecessary Reorganization.—No society should be reorganized unless it needs it. The stimulus of a little healthy exhortation, or the introduction of new methods of work, or the toning up of the conscience along lines already adopted, or new insistence upon the pledge, may frequently be sufficient. But, when thorough reorganization is really necessary, let no society shrink from it because of mistaken consideration for the feelings of some sluggards and drones, for such reorganization is only an indication of healthful life, which sometimes must slough off old material before it can take on a new and vigorous vitality.

Questions for Review.

(*a*) Mention causes for the decline of some societies.
(*b*) How do its early days influence a society?
(*c*) How may the covenant be properly kept before the society?

(*d*) How can the committees be impressed with the importance of their duties?

(*e*) When does a society need reorganization?

(*f*) How shall it be reorganized?

(*g*) Give the substance of the reorganization card.

(*h*) What is the secret of keeping a society strong?

CHAPTER XVIII.

THE JUNIOR SOCIETY.

§ 97. *The Need of Junior Societies.*

THE demand for Junior societies has been as spontaneous as it is pressing. It is a natural and inevitable outgrowth of the Christian Endeavor movement. Many pastors and churches have felt that, while the Young People's Society of Christian Endeavor was admirably answering the needs of the young men and women and of the older boys and girls, yet the younger boys and girls, who could not attend the regular weekly prayer-meeting held in the evening, were in some degree left out of the plan. In thousands of churches this lack has been supplied by the introduction of Junior societies of Christian Endeavor, into which the children are taken, and from which they are graduated, when old enough, into the Young People's society.

The First Junior Society.—It is generally supposed that the first Junior society of Christian Endeavor started in Tabor, Iowa, under the lead of Rev. J. W. Cowan, in 1884, but some say it was formed by Rev. C. A. Savage in Berkeley, Cal., and others, by Mrs. George M. Slocum, of Iowa. This is not a matter, however, of the greatest consequence; for in many of the earlier societies Junior methods were used for the children before a distinct Junior society was formed, and, in committees or departments of the older socie-

ties, the boys and girls were trained in substantially the same way.

In fact, the first society of Christian Endeavor practically had a Junior department, for nearly one-half of its members were boys and girls who would now be gathered into a distinct Junior society. But, as has already been said, the development of the Junior movement was necessary and inevitable as the Young People's societies grew older and larger, and in no department of the work can be more clearly seen the guiding hand of God.

§ 98. *Developing the Boys and Girls.*

The need of a distinct Junior society is indicated not only by the fact that the children cannot attend the later evening meetings of their older brothers and sisters, but by the fact that, if they could attend, they would necessarily be overshadowed by the older and more experienced Endeavorers, and would fail to receive their share of responsibility and service, by which alone they can be trained.

Differences Between Junior and Young People's Societies.—The differences between a Junior society of Christian Endeavor and a Young People's society grow out of the nature and age of the members. It is evident that the same degree of responsibility for the guidance of their society cannot be put upon boys and girls between eight and fourteen years of age as upon older young people. This makes it necessary to have one or more older persons, called superintendents, to guide and control the society; and upon them will

naturally depend not a little of the success of the Junior society.

The organization and covenants of the Junior society may well be simpler than those of the older society, as adapted to the capacity of the boys and girls; and it is often best to obtain the approval of parents for the pledge which the boys and girls will take. The following covenants for active and preparatory members will succinctly explain the obligations which the children take upon themselves. The active member's covenant pledge is as follows:—

Junior Covenants.—Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do, that I will pray and read the Bible every day, and that, just so far as I know how, I will try to lead a Christian life. I will be present at every meeting of the society when I can, and will take some part in every meeting.

Name .....

I am willing that .....should sign this covenant, and will do all I can to help .....keep it.

Parent's name .....

Residence .....

Preparatory members are those who wish to belong to the society, but whose parents are not quite ready to let them sign the pledge. They are expected to attend the meetings regularly, and it is hoped that this will be considered simply as a preparation for active membership.

The preparatory members make the following promise:—

As a preparatory member I promise to be present at every meeting when I can, and to be quiet and attentive during the meeting.

Signed.....

§ 99. *Likenesses to Work for Older Endeavorers.*

But, if there are important differences between the Junior society and the older one, there are more important and striking likenesses. The fundamental idea of both societies is the same,—to train their members for larger service in the church of Christ, and to train them not so much by teaching and instruction as by practice. Both societies are manual, or industrial, training-schools of the church.

Not a Primary Sunday-School.—To be sure, in the Junior society there is more of the element of instruction. The wise superintendent will have invaluable opportunities, not only to train, but to teach; but the training idea should always be kept uppermost. The Junior society is not a primary Sunday-school class, and the most frequent and unfortunate mistake that superintendents make is to manage it on the same lines. The Junior society is not chiefly for the sake of filling up the little pitchers with instruction, but for drawing out in practice and in life, in word and deed, the knowledge they already have.

Setting Children at Work.—On this account, while the superintendent should have control over the society, the officers and committees should always be chosen from among the children themselves, for one important part of their training will come from their

work in connection with these offices and committees. The likenesses and also the differences between the Young People's society and the Junior will be shown by the definitions of the different officers and committees of the Junior society, as given in the suggested constitution which has been substantially adopted by the great majority of them.

§ 100. *The Officers and Their Duties.*

"1. The *superintendent* shall have full control of the society.

"2. The *assistant superintendent* shall aid the superintendent in her work. When there is more than one assistant in a society, the duties pertaining to the office shall be divided among them as the superintendent may direct.

"3. The *president* shall conduct the business meetings, under the direction of the superintendent.

"4. The *vice-president* shall act in the absence of the president.

"5. The *secretary* shall keep a correct list of the members, take the minutes of the business meetings, and call the names at the roll-call meetings.

"6. The *treasurer* shall take up the collections, enter the amount in the account-book, and turn over the money to the assistant superintendent, and also enter all expenditures as directed by the superintendent.

The Committees and Their Work.—"1. The *lookout committee* shall secure the names of any who

may wish to join the society, and report the same to the superintendents for action. They shall also obtain excuses from members absent from the roll-call, and shall try affectionately to look after and reclaim any who seem indifferent to their pledge.

"2. The *prayer-meeting committee* shall, in connection with the superintendent, select topics, assign leaders, and do what it can to secure faithfulness to the prayer-meeting pledge.

"3. The *social committee* shall welcome the children to the meetings, and introduce them to the other members of the society. They may also arrange for occasional sociables under the direction of the superintendent."

The definitions of other committees, some of which are peculiar to the Junior society, will be found in the full Junior "Constitution," as printed in the appendix (B).

Likeness in the Prayer-Meeting.—But the likeness of the Junior society to the older one is not found alone in the work of the committees, but in the prayer-meetings as well; for, though the Junior superintendent oversees and guides the meeting, one of the children usually leads it, and all the members are expected to take part in it, as their pledge indicates. This part, of course, should be simple and appropriate, natural and real, but that such a part in these Junior meetings may be taken by every child without the least suspicion of priggishness or precocity has been shown by the experience of ten thousand societies in all the world.

§ 101. *Suggestions for Starting a Junior Society.*

The following suggestions for starting a society, given by the Rev. W. W. Sleeper, an adept in Junior work, will be found valuable in practical experience.

"1. Have the Young People's society appoint a committee, of which the pastor should be a member, on Junior Endeavor work, and let the committee find the best persons in the parish to be superintendents of the new society. If the best person is unavailable, take the next best.

"2. The members of that committee will pledge and give faithful support to the superintendent. They will help in the singing; they will be the mainspring of the various committees to be chosen; they will enlist the interest of new children and will look up those who drop out, and in many ways will be invaluable to the success of the new enterprise.

"3. When plans are perfected, have notices given out in church and Sunday-school, inviting all the boys and girls to meet and help form a Junior Endeavor society. Choose the time most convenient for the children. Some Junior societies meet directly after school on Friday or some other afternoon; others meet Sunday afternoon. Evening hours are unsuitable.

"4. Open the meeting with singing and prayer, and read to them, article by article, the 'Model Constitution,' or the special constitution you have provided for your society, explaining carefully as you go along, and have the children adopt by show of hands each

article, and finally the entire constitution. Then let the society choose the officers and committees which the constitution calls for, and the organization is complete. The superintendent may reserve the right to nominate the officers and chairmen of committees, in order to secure the most efficient leaders among the children."

§ 102. *The Junior Superintendent.*

Qualifications of a Junior Superintendent.—It can be easily seen that the qualifications for an ideal superintendent are not easily met. Consecration to the Master, love of children, tact, winsomeness, and patience are all needed for the best results. Yet let no one be discouraged in attempting this all-important work; for, if not all these qualities are given by nature, they may be developed. Junior superintendents are made as well as born, and no one who earnestly desires to do the Master's work in one of the most important, interesting, and fruitful fields of labor that can possibly be found will shrink from undertaking this task when its vast importance and blessed results are fully understood.

Dividing the Duties of Junior Superintendent.—Moreover, if a single superintendent who shall undertake all the responsibility is unavailable, it may be possible to find two or three, or even five, consecrated workers, who will share the labors, though each one feels her inability to undertake the whole task.

As has been pithily said, "Five pennies are as good as a nickel," and five Junior superintendents, each one with comparatively little time at her disposal, and per-

haps, in her own estimation, with few gifts, can carry on a successful Junior society.

§ 103. *The Junior Society and the Young People's.*

Its Relation to the Young People's Society.—The relation of the Junior society to the older one should be close and intimate. A committee from the older society should be appointed to aid the superintendents in any way that they may desire. Once a year, at least, if not every month, the report from the Junior society should be made at the business meeting of the Young People's society. As a rule, the Junior superintendent should be a member of the executive council of the older society, and an occasional union meeting or sociable of the two societies may be wisely held.

I will close this chapter by quoting a few words which Mrs. Clark has written upon the matter out of her own experience. Let it be borne in mind that all this comes out of genuine experience; that the Junior society is no untried experiment, but has been a blessed means of grace in training hundreds of thousands of children for the last fifteen years for larger usefulness in the kingdom of our Lord.

§ 104. *Hints for Junior Workers.*

Suggestions for a Model Junior Society.—"The meetings should be prayer-meetings, where the children should be taught to pray sincerely and intelligently and trustingly for just the blessings they want, and to speak in simple, childlike words on matters relating to the Christian life. If the leader will ask a

few simple questions on the topic of the day, to be answered in the meeting by the children, it will help them to learn to express their thoughts on the subject.

"The importance of the covenant pledge should be often impressed upon the children, and the leader can do much to help them keep it, especially the part relating to daily Bible-reading and prayer. It will be well to prepare a special plan of Bible-readings for the children, and to ask them each week how many have remembered to read at least a few verses every day, and to think of what they had read, and to pray for help to understand it and obey it.

"The committee work should be genuine work in and for the church. The lookout committee, if carefully chosen, can be taught to do nearly the same work as that done by the same committee in the older society. The missionary committee can help to prepare programmes for the missionary meetings, can obtain subscribers to the missionary magazines, and can help to prepare a list of missionaries and mission stations, that each child may have his special mission station and missionary to pray for. Sometimes a letter from some other Junior society, if read at the meeting, will suggest new efforts or give new enthusiasm to the children; or some hints or directions for the committee work or some helpful story will be found.

"With loving care and watchfulness and patience, all the committees may be trained to do good, faithful work; and by the time the children are fourteen they ought to be ready to graduate into the older society

and to be really helpful there, and work should be found for them there at once."

It is not out of place to mention, in this connection, that Mrs. Clark has prepared a volume for Junior workers for use as a text-book by those who desire to make a thorough study of Junior methods. Her many years of experience in Junior work are brought into this book, and it is believed that all who desire may, through its help, become thoroughly qualified to superintend a Junior society. Mr. Amos R. Wells's "Junior Manual" is also an admirable help for superintendents.

Questions for Review.

(*a*) What is the need of a Junior society?
(*b*) How did it originate?
(*c*) Why cannot children be trained with their elders?
(*d*) What are the differences between a Junior and a Young People's society?
(*e*) What are the likenesses?
(*f*) How does a Junior society differ from a primary Sunday-school class?
(*g*) Name and define the chief officers of a Junior society.
(*h*) Give suggestions for starting a Junior society.
(*i*) What are the qualifications of a superintendent?
(*j*) How may a superintendent be found or trained?
(*k*) What is the relation of the Junior to the Young People's society?
(*l*) What are the actual results of the Junior society?
(*m*) Give some suggestions for an ideal Junior society.

CHAPTER XIX.

OTHER FORMS OF THE SOCIETY.

§ 105. *The Intermediate Society.*

It is altogether natural, and in fact inevitable, that other forms of the society should arise, based on the Christian Endeavor idea. The same principles of obligation, expression, service, and fellowship have been found to work well in many departments of church life, and in institutions not directly connected with church life as well.

How It Fits the Age of Adolescence.—One of the most important of these later developments of Christian Endeavor is called the Intermediate society, and it is taking its place in many large churches side by side with the Young People's and the Junior societies, as a means of training the older boys and girls between fourteen and eighteen years of age. This is, in some respects, the most important and critical period of human life. It includes the age of adolescence and the years immediately following, when the soul is budding forth and developing new possibilities every day. This is the age which, as Professor Coe says, "is gifted with an appetite for the infinite," the age when the soul more than at any other period is susceptible to divine influences. It is pre-eminently the age of conversion, as the researches of recent psychologists have proved, the large majority of all con-

versions having taken place between the ages of twelve and eighteen.

The Intermediate society aims to reach and nurture boys and girls at just this important age. It is managed somewhat as an older Junior society would be, having its own superintendent from the ranks of the older young people, but putting more responsibility for the conduct of the meeting and the committee work upon the members themselves. It is not needed in every church; but in many large churches it is a most important auxiliary, and, unless the same object is accomplished by the method described in the following paragraph, it fills a most important gap.

§ 106. *The Division of Large Societies.*

Dividing a Large Society.—In many churches this same object is accomplished, and perhaps in a better way still, by dividing the Young People's society into two sections, having in each section some of the older and some of the younger ones, thus making it possible to develop the gifts and graces of the younger members by giving them their full share of the service on the committees and their full part in the weekly prayer-meeting; and this, after all, is the sole purpose of the Intermediate society. Of course this division of the societies into different sections, or this formation of different societies in the same church, may be carried on indefinitely, and as long as it is needed.

A Giant Society.—If two societies of Christian Endeavor are not enough to train all the young people of the church, there may be three or four, or five, or a dozen, or even fourteen or fifteen, as in the great Grace

Baptist Temple of Philadelphia, before alluded to. The pastor of this church, Dr. Russell Conwell, thinks that sixty members are as many as can properly be trained in one society of Christian Endeavor; so sixty is the limit of each society. When it gets beyond this number, it swarms and founds another. A healthy emulation, which is very far removed from jealous rivalry, is developed in the best societies as to which shall do the best and largest work for the church. I am inclined to think that this feature of Christian Endeavor will develop more and more in the future, and that through this division into two or more societies it will be possible to give the needed training to all the young people of the church, however large it may be.

§ 107. *Senior or Veteran Societies.*

A Place for Trained Endeavorers.—But there have been developments, not only for the younger element in Christian Endeavor, but for the older as well. In the score of years that have elapsed since the first society was started it is an undeniable fact that some of the earlier members have outgrown the age for which the Society was originally intended, but it does not follow that they must necessarily leave the society or forego the service along Christian Endeavor lines which has become dear to them. To meet this need, various plans have been proposed. The Senior or Veteran society has been adopted by a number of churches. The first Veteran society, at least, the first under this name, was in Williston Church, the mother church of Christian Endeavor. Its purpose is to bring together for mutual helpfulness on religious lines the

past members of the Young People's society. Their weekly prayer-meeting is the prayer-meeting of the church. Their pledge is to do the personal duties of a Christian Endeavorer, to support their own church, and to aid their younger brothers and sisters by any means within their power. They are to hold an annual meeting and occasional meetings by themselves, or with the Young People's society of the church. This is substantially an outline in brief of the constitution of the Senior or Veteran society, which I hope may greatly increase in future years.

Mothers' Societies and What They May Do.—A few other societies for older people have been formed, called Mothers' or Parents' societies, whose object is not unlike that of the old-fashioned mothers' meeting, which was formerly so important an agent in many churches, and whose chief duty was to pray and labor for the conversion of the children of the members. In connection with the Junior societies the mothers have a rare opportunity, not only of praying for their children, but of training them for the service of Christ and the church; and these Mothers' societies are expected to co-operate with the Junior societies in prayer and practice, in leading the children to Christ and establishing them in the faith.

§ 108. *Floating Societies.*

On the Sea.—Another important phase of the work is that which has developed among seamen, and in our great commercial ports, called the "Floating Society of Christian Endeavor." On the ships of war of the United States navy and on many merchant vessels

Christian Endeavor societies have been formed among the sailors who have agreed to hold a weekly prayer-meeting among themselves on Christian Endeavor lines when on shipboard, and if possible Christian Endeavor meetings when on shore. The influence of these societies has sometimes been most remarkakle in their power for good. Many conversions have occurred among seamen in consequence of the earnestness of their Christian Endeavor comrades; and at least one important institution, the Nagasaki Christian Endeavor Seamen's Home, which now has a large plant, and is entirely self-supporting, feeding and housing a large number of sailors every year, is a result of Floating Endeavor.

Shore Work for Sailors.—Another department for Floating Endeavor is found in many large seaports, where the Endeavorers of the local societies are organized to go on board ships that may be lying in the harbor, holding meetings with the sailors, inviting them to churches on shore, and doing anything that can be done for their evangelization and uplift. The societies often co-operate, too, with the various Seamen's Friend societies and Seamen's Bethels established in our larger ports. This opens a most useful and promising field of labor for the Endeavorers of our seaport cities, of which in many cases they have gladly availed themselves.

§ 109. *Prison Societies.*

Christian Endeavor among the prisoners is a most fascinating subject, and, if our limits allowed, deserves a whole chapter to set forth its actual results and its larger possibilities.

Splendid Work in Many States.—In Wisconsin the first prison society of Christian Endeavor was established about fifteen years ago. Its results were so conspicuously blessed that other societies have been formed in many of the penitentiaries throughout the United States, especially good results having been obtained in Kentucky, Indiana, Tennessee, Iowa, New Mexico, and New York, while many other States are but little behind those already mentioned, if they have not already by this time taken a front place in prison work. Extensive revivals have in many cases followed the introduction of the Society in prisons; and there are, if I am not mistaken, more than two thousand active Endeavorers behind prison bars, a sinister statement, indeed, if it were not fully understood that not one of them was a Christian Endeavorer before he was sent there. Many of these prisoners have also become "Comrades of the Quiet Hour," and the conduct of many who have been discharged, and whose after lives have been watched, has shown that their membership in Christian Endeavor was not a superficial thing or an expedient to curry favor, but a genuine heart conversion.

Moreover, this work for the prisoners has helped the Christian Endeavorers outside of the prison walls quite as much as those within, for it has opened up new lines of activities, aroused benevolent and philanthropic instincts, and brought the rare blessing that our Lord pronounced upon those who came unto him when he was in prison.

Who Have Helped.—It would be a joy to me in this connection to mention the names of Christian En-

deavor comrades who have been particularly efficient in promoting this blessed form of service, as well as the work among the sailors, but the character and scope of this work scarcely permit me to go into such details. But their names are recorded on the hearts of the multitude of those whom they have helped, in the lives of their comrades in Christian Endeavor, and, above all, are written in the Lamb's book of life.

Other Forms of Christian Endeavor.—Other forms of Christian Endeavor have existed, as can be imagined, in many unexpected and out-of-the-way places; in prairie schoolhouses in the far West, in the little red New England schoolhouses, in remote districts that could have no church; family societies on the lonely veldt of South Africa or in the Australian bush. Societies have been formed in large warehouses and manufacturing establishments among the Christian employees, among travelling salesmen, in the post-office departments of Japanese and other cities, among the policemen of New York and Philadelphia, in the life-saving stations along our stormy Atlantic coast, and on the Great Lakes.

In fact, it would be difficult to name a place where Christian Endeavor principles have not been applied, and where results have not rewarded the application of the great ideas of constant confession of Christ, constant service for Christ, constant loyalty, and constant fellowship with Christ's people.

Questions for Review.

(*a*) What is the Intermediate society?
(*b*) What special age does it help?

(*c*) How may the division of a large society accomplish this same end?

(*d*) Give an example.

(*e*) Describe the Mothers' or Parents' society.

(*f*) What have the Floating societies done?

(*g*) What have societies on shore done for sailors?

(*h*) Describe the prison societies.

(*i*) Where and how have they done their best work?

(*j*) What other forms of the Society have existed?

CHAPTER XX.

THE QUIET HOUR.

§ 110. *Auxiliary Movements.*

We now come in our discussion of the principles and methods of the Christian Endeavor movement to some of the auxiliary organizations which have grown up around it. These have been compared to the beautiful chapels which surround a great cathedral, each one adding something of dignity and charm to the noble minster, even though it might be in a sense complete without them.

Natural and Necessary Outgrowths.—It will be noticed, I think, that these organizations are not extraneous growths tacked on to the main idea of Christian Endeavor. They are all natural, simple, genuine, and necessary outgrowths of the main idea. As the Society developed, it could hardly do otherwise than make room for them within its scheme. Thoughtless criticisms are sometimes uttered by those that know little or nothing concerning the origin of these movements and the need for them, as if the Endeavor Society was trying to bolster itself by importing props that are entirely foreign to it, or meddling with concerns that were none of its business. If, however, these different auxiliaries are carefully examined, it will be seen that each one is embedded in the very first prin-

ciple of the Society, and its outcome was natural, and altogether to be expected.

A Result from Bible-Reading and Prayer.—The society expects of all its members Bible-reading and prayer. To this they pledge themselves. What could be more natural, then, than that from this underlying idea should come the resolve on the part of many to set apart a certain time each day for meditation and communion with God? Hence the "Quiet Hour."

Organization for Missions.—The society promises to support its own church in every way. As the years have gone by, its missionary spirit also has been greatly quickened by the thought of the thousands of Endeavorers in heathen lands. How inevitable it was, then, that sooner or later their sense of responsibility to give as well as to work for the support of their churches should be developed, and to give regularly, systematically, and proportionately for the advancement of the kingdom of God in missionary lands as well as at home? From this thought naturally sprang the Tenth Legion and the Macedonian Phalanx, which are only the names for definite, systematic, and proportionate giving for the advancement of the kingdom of God, which will be explained in another chapter.

For Home and Country.—It was inevitable, too, that Christian Endeavorers as they grew older should more and more realize their duties as citizens, and their relations to the home circle. They would have been false to their pledge to do whatever Jesus would have them do, and recreant to the leadings of his Spirit, had not this enthusiasm for good citizenship

and for the home taken possession of them, and this accounts naturally for these efforts.

Let Christian men, then, instead of deriding or looking coldly upon these heaven-inspired efforts of generous youth, understand their necessity, and rejoice that in these matters God has not left himself without a witness in the human heart.

§ 111. *The Quiet Hour.*

Perhaps the most beautiful of all the chapels which have sprung up about the great cathedral is called the Quiet Hour. It is the effort to realize and practise the presence of God through the reading of the Word and prayer, but especially through communion with him and meditation upon his presence.

The Comrades of the Quiet Hour consist of all persons that are willing to sign the following covenant:

"Trusting in the Lord Jesus Christ for strength, I will make it the rule of my life to set apart at least fifteen minutes every day, if possible in the early morning, for quiet meditation and direct communion with God."

Necessity for the Movement.—The necessity for such a movement as this is particularly evident from the very trend of the times, which is altogether away from quiet personal communion with the unseen. It is such a busy, bustling age! Hustle and strenuousness seem to win all the prizes of the twentieth century, and it is high time that every effort should be made to recover what has been called "the lost art of meditation," to set up a bulwark if possible between the young soul and the commercial, materialistic flood, which would be likely to overwhelm it, to teach a

multitude of Christian Endeavorers that the things which are seen are temporal and the things which are unseen are eternal. This is the effort and purpose of the Quiet Hour, and that it has not altogether failed of its purpose is shown by the fact that tens of thousands have enrolled themselves as Comrades of the Quiet Hour, that hundreds of thousands of others have been affected by the prominence given to the idea in their own societies, and that the great conventions have of late years all been uplifted, sweetened, and strengthened by the thought of personal, direct access to the mercy-seat on the part of every member.

§ 112. *A Reasonable Covenant.*

It will be seen by the covenant entered into by the Comrades of the Quiet Hour, as quoted above, that nothing unreasonable or impossible is expected. No midnight vigils, no long hours of introspection and self-abasement, but a few moments each morning spent in the realization of the supreme truth of all the ages, that God is and that he is the rewarder of those that diligently seek him.

All Can Enter into the Covenant.—It will be seen that the covenant is so worded that any one may enter into it who has the sincere purpose to seek God and be found of him. It is the "rule of life" that the member promises to make. He enters into no hard and fast agreement, under all conditions and circumstances, at just such an hour, to spend just so many minutes in communion and meditation; but he promises that it shall be his custom and purpose, the rule

of his life, to spend at least fifteen minutes in these exercises in the course of the day. Most will find the early morning hour the best; but the invalid, the aged, or one who could find some other time better fitted for his devotions is at liberty to choose his own time.

The name itself, "the Quiet Hour," was chosen because it was so general and comprehensive. It did not seem to limit itself to the early hours, as "The Morning Watch" might do, but was a general name which expressed the central idea of personal and intimate communion with the Eternal.

§ 113. *How Should the Quiet Hour Be Opened?*

Ways of Coming to God.—It will naturally be asked how the Quiet Hour should be observed. No rules can be laid down that are equally applicable to all, for the Father has allowed different souls to approach him through different channels. A towering mountain, a placid lake, a stretch of peaceful quiet meadow-land, might lead many a soul to God, as the sight of the apparently lifeless tree in the winter-time, led that remarkable monk, Friar Lawrence, to a sense of the power and presence of God in all things.

Four Ways of Observing the Quiet Hour.—But it is safe to say that most of my readers will find the Lord revealed to them in four ways: through the thoughtful reading of the Word of God and devotional books, which may supplement the Word and make it plainer; through prayer and supplication; and above all through meditation and realization of the

presence of a personal God in Christ Jesus, who is the image of the invisible God; and by the power of the Holy Spirit, working in their hearts. Thus it is seen that not all the time devoted to the Quiet Hour should be spent in reading, or even in prayer, certainly not in prayer for personal material blessings, but partly in a quiet sitting before God, looking, as it were, into his face, dwelling upon the perfection and example of Jesus Christ, opening one's heart to the ever-present influence of the Holy Spirit.

Literature of the Subject.—In a single chapter one cannot of course develop thoroughly this great idea, but the literature of this subject is becoming voluminous, and any one who will can find innumerable helps for making the Quiet Hour a season of most blessed privilege.

For a short booklet on this subject I would recommend my readers to "The Quiet Hour," by the Rev. Frank H. Allen. This is published by the United Society of Christian Endeavor, as are also several other most helpful books by Dr. Wilbur Chapman, Rev. Floyd W. Tomkins, Rev. Cornelius Woelfkin, and others.

I need not, perhaps, refer my readers to the great classics on this subject, written by Thomas à Kempis, John Tauler, Bishop Taylor, Richard Baxter, Professor Tholuck, Philip Doddridge, and Professor Phelps's "Still Hour," all of which can be found in large public libraries, and many of which have been reprinted, at least in abbreviated form, by the United Society of Christian Endeavor. The Bibliography in the appendix contains a long list of books for the Quiet Hour.

§ 114. *The Quiet Hour of Conventions.*

The Quiet Hours of our Christian Endeavor conventions are usually held early in the day's session, and in them addresses on some phase of this great theme are given by those who are peculiarly qualified to lead the soul to God. Several of the books already referred to have been the outcome of the Quiet Hours at International Christian Endeavor Conventions, and for many years these exercises have had a deepening, strengthening, and hallowing effect upon the whole Convention, which has been most noticeable.

Blessings That Have Come to Christian Endeavorers Through the Quiet Hour.—The whole effect of the Quiet Hour upon the Christian Endeavor movement has been remarkably stimulating. It has deepened its spiritual power, it has removed the fears of some who felt that it was running unduly toward activities and putting too little emphasis upon character. It has supplemented the doing with the being. It has shown that there is no danger of having too many wheels in the machinery, if only the living spirit is within the wheels. It has made emphatic the great point that the larger the movement grew, and the more complicated its organization, the more of the power of the Spirit of God there must be to drive the wheels and keep the organization true to its purpose.

To Individuals.—This movement, too, has incalculably blessed many individual lives, as a multitude of letters, too great to number, have assured me. It has sweetened and strengthened daily toil. It has illuminated individual lives; it has irradiated the paths

of the care-worn, the sick, and the friendless; it has brought untold blessing and comfort to countless thousands of obscure Christian workers, as well as new vigor, vitality, and power to the whole Christian Endeavor movement.

Questions for Review.

(*a*) Show how the Quiet Hour, Bible-study, and missionary organizations are a natural outgrowth of the Christian Endeavor.

(*b*) How were good citizenship and efforts for the home evolved?

(*c*) What is the purpose of the Quiet Hour?

(*d*) How has it affected Christian Endeavor?

(*e*) What is required in the Quiet Hour?

(*f*) Is it feasible and practicable for all?

(*g*) How is the Quiet Hour best observed?

(*h*) Mention some good books on the subject.

(*i*) What are the Quiet Hours of conventions?

(*j*) What is the peculiar need of the Quiet Hour to-day?

(*k*) How has it justified itself in practice?

(*l*) What blessings have come through it to individual Christian lives?

CHAPTER XXI.

THE TENTH LEGION AND THE MACEDONIAN PHALANX.

§ 115. *Other Auxiliary Movements.*

THE above titles may seem somewhat fanciful to those who are not acquainted with the purpose of these auxiliary movements which have grown up around the Christian Endeavor society; but, when they are understood, their beauty and appropriateness, will, I think, be understood by all.

The Derivation of the Name.—The Tenth Legion is a reminiscence of old Roman times. It recalls the company of soldiers that always stood by Cæsar unto the death, to augment his triumphs and to spread the power of the Roman state. The Tenth Legion of to-day is the body of young Christians who with a more exalted purpose, but with equal determination, will stand by their great Captain in his warfare for the reclamation of the world and for the bringing of the nations within the dominion of their rightful King. These young warriors of to-day have realized that they can fight most effectively by furnishing "the sinews of war" to those who are at the front; and so they have consecrated one-tenth of their income for the advancement of God's cause either in their own country or in foreign lands.

The Scripture Warrant.—The idea of tithe-giving is as ancient as the earliest Scriptures. It runs all

through the thought of the Old Testament. It was never abrogated in the New Testament; but, if there were no Scripture warrant for it in any part of the Bible, the common sense of practical modern Christians would commend it as a reasonable and effective means of obtaining the necessary funds for carrying on the struggle between the forces of darkness and those of light.

§ 116. *Systematic Giving.*

It is estimated that not less than one one-hundredth of the income of Christian men is devoted to the advance of the Kingdom. There is no way so good of increasing this paltry amount as by proposing some regular, definite, systematic, and proportionate plan of Christian benevolence; and this is all that the Tenth Legion contemplates.

Glorious Results from Tithe-Giving.—If its principles could be carried out even approximately, the kingdom of God would advance by leaps and bounds. Every good cause at home and abroad would have sufficient money at its disposal to carry on its work, and the "evangelization of the world in a single generation" would be an accomplished fact in this generation. Surely results so glorious and far reaching are worth any effort; and, if the Tenth Legion can keep before Christian Endeavorers in a practical, concrete form this great idea, it will have accomplished a most signal service.

Results to Individuals.—The individual results of entering into the plans of the Tenth Legion and enrolling one's self as a "legionary" have been too long

tried to admit of doubt; new joy in giving, largely increased resources, a vastly larger sum for benevolence, the satisfaction and rest of soul concerning the whole matter which had not been known before, are the results according to the testimonies of multitudes that have tried the plan.

§ 117. *Questions Answered.*

I will answer a number of questions which may arise here, by inserting with additions a part of the catechism about the Tenth Legion prepared by John Willis Baer. A careful study of these questions and answers will solve most of the problems that may arise in connection with this plan of systematic and proportionate benevolence.

A Useful Catechism.—"*Question.*—'The Tenth Legion'—what is it?

"*Answer.*—An *enrolment* of Christians whose practice it is to give to God for his work not less than one-tenth of their income.

"*Ques.*—How did it come to be adopted by the United Society of Christian Endeavor?

"*Ans.*—At the request of the New York Union. It never aspired to a national enrolment; and, when the plan became known outside of New York, the demand for information became so extensive that the United Society, believing heartily in the 'proportionate' giving to God, accepted the suggestion of W. L. Amerman, the originator of the plan, and early in the year 1897 commenced to promote the 'Tenth Legion.'

"*Ques.*—What is the motto of the Tenth Legion?

"*Ans.*—'Render unto God the things that are God's.'

"*Ques.*—Are there any dues or taxes?

"*Ans.*—None whatever.

"*Ques.*—Is membership limited to Christian Endeavorers?

"*Ans.*—No. Any one that gives God the *tithe* may join.

"*Ques.*—Is not this idea of tithe-giving a narrow, legal, Jewish view of the whole question? Should we not consecrate the whole of our income rather than a small fraction?

"*Ans.*—Every true tithe-giver does consecrate the whole of his property, but he also specifically gives *at least* one-tenth for the spread of the kingdom of God, while the average gift of Christians for this purpose is not one hundredth part of their income. This is a Christian vow, and is not a Jewish law simply because the Jews practised it. The Ten Commandments and the Sabbath belong to the Christian as well as to the Jew.

"*Ques.*—What is the use of joining the Tenth Legion?

"*Ans.*—To give this movement for generous giving the inspiration of numbers, and to enable you to push tithe-giving more forcibly yourself. As one tithe-giver of long standing says, 'I have never before openly urged the practice for fear of seeming egotistical, but now I can urge the Tenth Legion.'

"*Ques.*—Can one withdraw at any time?

"*Ans.*—Yes, and at the same time the certificate should be surrendered.

"*Ques.*—Are the names of the members published?

"*Ans.*—No. The enrolment is considered strictly confidential.

"*Ques.*—Who is to decide what shall constitute the tenth of one's income?

"*Ans.*—You yourself, with God, *conscientiously.*

"*Ques.*—Shall the net or gross income be tithed?

"*Ans.*—In the case of a salaried man, the gross income; in the case of a business man, the net income, after business expenses are deducted.

"*Ques.*—What if one has no *fixed* income?

"*Ans.*—Tithe whatever money comes to you.

"*Ques.*—Is it well to have a definite plan for spending the money?

"*Ans.*—If you reserve something for the unexpected calls, yes. At the beginning of every year decide on a schedule of gifts to the mission boards of your denomination and to your church.

"*Ques.*—Briefly, why should I recommend others to join the Tenth Legion?

"*Ans.*—Because you received ten-tenths of your income from God, and should certainly return not less than one-tenth to advance his work.

"Because tithe-giving does not prevent your giving more, if you have it to give."

Because such systematic giving practised by all would speedily cause the gospel to be preached in all the world.

Because in this way we can fulfil our Lord's command to "go into all the world and preach the gospel to every creature."

§ 118. *The Macedonian Phalanx.*

A Definite Effort With Definite Results.—The purpose of the Macedonian Phalanx is to make distinct and definite the objects of benevolence for which the Tenth Legion sets aside the money. It will be readily surmised that it refers to the phalanx or company who have heard the Macedonian cry of the heathen world, or of the needy parts of our own country, "Come over and help us!"

But it is not only a muffled, indistinct, general cry that has been heard or that will most affect the lives and gifts of young Christians. The cry must be definite, vocal, specific; for the best results of their beneficence they must know *what* they are giving to, what it accomplishes, whom it helps, lest their sympathies and prayers, as well as their gifts, should be centred upon some particular portion of Macedonia, and their gifts will become twice as effective because accompanied by prayer and sympathy.

Increasing Missionary Gifts.—It is believed, too, that this plan will vastly increase the amount of missionary gifts by awakening a sense of responsibility for individuals by increasing the idea of brotherhood and sisterhood with those in different lands. The father who has a daughter on a missionary field, the brother who has a sister there, does not spare his prayers, or limit his sympathy, or grudge his gifts, for that distant daughter or sister. So, when the Christian Endeavorers fully realize that they have brothers or sisters in all heathen lands, as well as in their own country, their gifts will be poured out more freely and

their prayers will ascend more fervently than ever before. This principle of definite personal interest in the individual is the one upon which the Macedonian Phalanx is founded, and its members are those societies or individuals that give at least twenty dollars a year through their own denominational boards for the advancement of the Kingdom in some particular and definite manner.

§ 119. *Some Practical Results.*

Under this plan many Endeavorers who formerly gave but little have adopted an orphan in some mission field, have become responsible for the support of a Bible-reader or native evangelist, have built a schoolhouse or supported a teacher in the field of their denominational board. They have come to have a personal stake in mission enterprises, and some as they have been prospered have been able to give larger sums, and even to support missionaries at the front.

Society Efforts.—Most of the efforts in connection with the Macedonian Phalanx, however, so far, have been put forth by societies, who individually or in groups have become responsible for the support of some missionary or mission station, each society giving not less than twenty dollars.

Denominational Work.—Thus the Presbyterian board supports many of its missionaries and still more native workers through the gifts of the Presbyterian Christian Endeavor societies. The Dutch Reformed Church and the Congregational have built several meeting-houses in the far West through the offerings

of their Endeavor societies. The Disciples of Christ have done the same thing through their Endeavorers, and other denominations have not been slow to avail themselves of the new missionary enthusiasm and the new zeal for giving developed by the Tenth Legion and the Macedonian Phalanx.

Both of these efforts are as yet in their infancy, and we are not bold enough to predict to what they may grow, or what powerful influence they may have in the future years and centuries in promoting and establishing the church of the Lord Jesus Christ in all the countries of the world.

Questions for Review

(*a*) What is the "Tenth Legion"?
(*b*) Whence did it derive its name?
(*c*) Why is it useful?
(*d*) On what principles, Scriptural or otherwise, is it founded?
(*e*) What results come from it to individuals and good causes?
(*f*) Ask and answer from memory five questions from Mr. Baer's catechism.
(*g*) What is the Macedonian Phalanx?
(*h*) What principles underlie it?
(*i*) Has it accomplished its purpose?
(*j*) How does it increase missionary gifts?
(*k*) How may societies and individuals enter into it?

CHAPTER XXII.

EFFORTS FOR CHRISTIAN CITIZENSHIP AND THE HOME.

§ 120. *Young People and Patriotism.*

How the Idea of Christian Citizenship Took Hold of Christian Endeavor.—As has before been said, it was entirely natural, if not inevitable, that the millions of young people enrolled in the Christian Endeavor ranks should sooner or later begin to feel their responsibility as citizens and patriots. The problems of the religious life are so intimately connected with good citizenship, the great causes of temperance, of pure living, of charitable work for those in the slums of our great cities, and of missionary work for the remote districts of the frontiers, they are so interlaced with questions of national integrity, that it was quite impossible that the multitudes of young men and women who were being trained along these lines should forget their duties to their native lands.

The idea, too, that patriotism is a part of true religion, that love for country must go hand in hand with love for God, has most happily been gaining ground in all religious circles of late, and none were quicker to respond to this great thought of the times than the ardent young souls enrolled in the Christian Endeavor movement.

When It Found Expression.—This thought perhaps first found expression in the all-American Convention of 1893, which was held in the city of Mon-

treal, for the first time outside of the boundaries of the United States. The president of the United Society in his address for that year called for two advance steps, for a new effort for Christian citizenship on the part of the young, for a new enthusiasm for Christian missions.

The response from the young people was immediate and unexpectedly enthusiastic, and since then there has never been a great convention in America when these two thoughts have not been emphasized. One day is often given to patriotic demonstrations, to addresses on the Christian citizen and his duties, and to other allied themes, which naturally cluster about these great ideas. Such days are full of inspiration and enthusiasm, and do untold good in quickening the sense of responsibility for a free, righteous, God-fearing nation on the part of each young citizen.

How Promoted.—In many ways has this great idea since been fostered and promoted. In the smaller conventions of State and local unions; through the numerous publications of the Society in many lands, especially through *The Christian Endeavor World;* and particularly by creating a sentiment in Christian Endeavor ranks that Christianity and patriotism go together, that love of country and love of God cannot be divorced, has this great idea been fostered.

It has come to be understood that the party caucus may be of as much importance as the church prayer-meeting, and that one can be excused from neither unless for a reason which he can "conscientiously give to the Lord Jesus Christ." Even the young women have come to feel their responsibility for a

better citizenship, and, as some one has said, they have begun to realize that "if they cannot have a vote, they can have a voter," and they can influence him for righteousness and temperance.

§ 121. *Efforts for Peace and Arbitration.*

In efforts for peace and arbitration Christian Endeavorers for many years have taken a deep and earnest interest, and the American commissioners at the Peace Conference at the Hague testified that the petitions and telegrams from Endeavor societies and unions and conventions all over the country had no slight moral effect in bringing about the beneficial results of that conference and impressing the commissioners with the earnestness of Young America for this next great advance step in international morals.

An International Brotherhood.—It has been proposed that in time an international brotherhood of Endeavorers may be formed, standing together in every land for these great principles which will forever make the horrors of war only a ghastly reminiscence of the past. It is my earnest desire that such an alliance, with this distinctive purpose in view, may come about when the providential moment for it shall arrive, and the untold good which may be the result in future generations will only reveal another of the purposes of God in establishing the Christian Endeavor movement.

§ 122. *The Civic Clubs.*

Necessity for an Intelligent Patriotism.—But the most distinct and definite effort which the Endeavor

societies have made for the promotion of good citizenship is found in the effort for Civic Clubs, which was proposed by the Hon. S. B. Capen at the Convention in Cincinnati in 1901. He argued very forcibly that, if America is to be saved, Christian young men must take an interest in politics, that foreign-born Americans are now often better informed on the principles and politics of their adopted country than the descendants of the Puritans themselves, and that dire national calamity could be averted only by an awakening sense on the part of the young people as to their duties and responsibilities as Christian citizens. One of the outcomes of this address was the formulation of a constitution for Civic Clubs in which the young people might discuss matters of local, State, and national importance, become familiar with parliamentary rules and usages, and obtain a thorough insight into the political life of their own town, State, and country.

The constitution of these Christian Endeavor Civic Clubs will be found in the appendix, and a study of this constitution will give the best possible insight into this effort of Christian Endeavorers for Christian citizenship.

§ 123. *Efforts for the Home.*

The Christian Endeavor Home Circle.—Another effort proposed at this same Cincinnati Convention in 1901 was for more attention to be paid to home religion. In the president's address of that year this matter was earnestly urged, and the Christian Endeavor Home Circle was the practical outcome of the

suggestion, for the Christian Endeavor Society does not believe in simply throwing out vague and general exhortations, but would formulate them in organized efforts to accomplish the results desired.

Family Worship.—The Home Circle is an effort for the re-establishment of family worship, for around the family altar, it is believed, much of the religion of the home will centre. If family worship is neglected as has, alas! too often been the case of late years, family religion is apt to die and wither.

Family religion is a foundation-stone of all our religious life in church and state, and family worship lies near the foundation of all family religion. In building the family altar religion builds itself up.

Though household prayers are not by any means the sum of family religion, or even its beginning, still they are an expression of it, a definite and genuine expression, which has sadly fallen into disuse, and which Christian Endeavor can most properly do its utmost to revive.

Why Is This Movement Natural?—It is not a forced and unnatural thing for Christian Endeavor to stand for family religion; not a trick to add something new, but a natural, legitimate development of the Christian Endeavor movement.

There are tens of thousands of families now where one or both of the heads of the household are or have been active members of the Society. If Christian Endeavor means anything to them, it means that they will carry their religion into their new-made homes. But there are others besides husbands and wives who control the destinies of the home. The children, the

brothers and sisters, the unmarried aunts, all have responsibilities for establishing and maintaining home religion; and in many homes they can, if they will, have family prayers. It is as natural that Christian Endeavor should stand for Christian family life as for Christian citizenship or Christian missions.

There is an enrolment that requires no officers, meetings, or constitution, but a simple agreement like the following:—

> **Christian Endeavor Home Circle.**
>
> *TRUSTING in the Lord Jesus Christ for strength, we will endeavor to maintain Family Worship in our home, and will strive to make it, through kindness, courtesy, and mutual helpfulness, a household of God.*
>
> *Signed* _____
>
> _____

The above covenant, you will notice, is simple, short, and definite, and yet it leaves much to the individual, and does not tie him down with unnecessary rules.

§ 124. *Maintaining Family Worship.*

The family can maintain morning worship or evening worship or both. Even those who are so scattered that they can come together for household prayer only once a week can enter this Home Circle, though it is understood that *daily* family prayer is generally meant.

The exercise may be longer or shorter. It may take three minutes or fifteen. The father may conduct it alone, or father and mother and all the children may join in it, and this would often be better still.

Flexibility and Simplicity of the Effort.—The prayers may be extemporaneous or written. In fact, there is the utmost variety possible, but at the same time this strong bond of unity that, as households, those that are enrolled shall bow reverently before the Father in heaven, and crave his blessing on the home through Jesus Christ our Lord.

Few earnest Christian Endeavorers need be left out of this circle. If one is only in a subordinate position in the home, the idea can be carried out. If parents are indifferent, gather the little brothers and sisters for worship. At least once a week in almost every home there could be family Bible-reading and prayer if only one member of the household were inclined to conduct it.

Its Vast Possibilities.—The possibilities for good of this effort are almost unbounded. It may do not a little toward stemming the tide of irreligion in the family. It may help to sweeten and refine family life for generations to come. It may increase the love of parents and children and brothers and sisters. It may help to establish in many households reverence for divine things, familiarity with the Word of God, and devotion to the highest ideals.

It may result in raising up ministers of the gospel, and missionaries, and Christian workers whose lips were first touched with a live coal from off the family altar.

All these blessed results and many more are more than possible, and are certain to result from a wide revival of interest in and practice of household religion.

How It May Be Strengthened.—I have come to think that it would strengthen this movement for home religion, and make it more striking, and more in accordance with Christian Endeavor principles, to provide that in the Home Circle every member of the family who could read should have some part, either in the Scripture-reading or in the prayer, while on Sundays it would be a most helpful and stimulating variation of the service to have every one, from the little child who can lisp, "Our Father," to the gray-haired grandmother, join audibly in a prayer for God's blessing upon the family. Thus in a multitude of homes as well as churches would the Christian Endeavor principle of individual prayer and personal participation in the service be carried out. I earnestly commend this great subject to my readers; for, though it is one of the newest developments of Christian Endeavor, there are in it large possibilities of blessing to the family, the nation, and the world.

Questions for Review.

(*a*) When and how did the Christian-citizenship idea arise?
(*b*) How has it since been promoted?
(*c*) What has the Society actually done for good citizenship?
(*d*) What for peace and arbitration?
(*e*) Describe the origin of Civic Clubs.
(*f*) Give an outline of the Constitution for Civic Clubs.

(*g*) What is the scope of Christian Endeavor in the home?

(*h*) How can it make itself felt there?

(*i*) Describe the Home Circle of Christian Endeavor.

(*j*) Write out its covenant from memory.

(*k*) Name some of the possibilities of this effort. How may it be strengthened?

CHAPTER XXIII.

THE LOCAL UNION.

§ 125. *The Necessity and Importance of the Local Union.*

The Beginning of the Local-Union Idea.—The local union is another of the providential and inevitable outcomes of the Christian Endeavor movement. As soon as two Christian Endeavor societies were formed the thought of fellowship between them naturally arose. They had the same underlying principles, the same pledge, the same constitution, the same reason for existence. They could scarcely help seeking a mutual sympathy and aid in their work. For a time this mutual help was supplied at anniversary meetings, each society on its birthday inviting the neighboring society to rejoice with it. But, as the societies increased, such gatherings from their very multiplicity became impossible, and some substitute was sought where at regularly appointed intervals Endeavorers might come together to discuss their difficulties, to encourage one another by their successes, and to formulate new plans for the betterment of their individual societies for the promotion of their united work.

Where the Local Union Began.—In New Haven, Conn., the local-union idea was first formulated, and

from that old university city the idea has spread east and west until now there is scarcely a city in the United States or Great Britain or Australia, or even a large town of any considerable size, that has not its local Christian Endeavor union.

§ 126. *The Underlying Principles of the Local Union.*

It will be seen that the underlying principles of this effort are fellowship and mutual helpfulness; that the union exists primarily for the sake of making each society more efficient in its own local church, and secondarily for the sake of carrying out any union effort which the churches and pastors may deem wise, like evangelistic services, open-air preaching, hospital work, prison visitation, fresh-air missions, or anything of the kind that may be approved by the executive committee in consultation with the pastors.

Once in a while a mass-meeting may wisely be held, with star speakers from abroad, to inspire and arouse the enthusiasm of the local Endeavorers; but this should be done only occasionally. The work of the local union for the most part is better carried on by home talent understanding the need and appreciating the difficulties of the local society.

The Mass-Meeting not Enough.—The trouble with the mass-meeting idea, when used alone, is that a union that altogether depends upon it has to be constantly bidding against itself. Like a sensational minister, it must always have something new and startling to spring upon the public, some great name to attract, some timely theme which is upon every one's lips to

discuss, some unusual and remarkable programme, which oftentimes has very little bearing upon Christian Endeavor and its work. Like Barnum's circus posters, such unions always have to be competing with their own superlatives.

A More Excellent Way.—But there is a more excellent way. This way is not of my invention, but has been carefully wrought out in the experience of many a successful union. This way is to make much of the central or executive committee of the union, or the "congress," as it is sometimes called, on which board there should be one or more representatives of every society in the union.

The monthly or bi-monthly meetings of the central committee or congress will afford the driving-wheel of the union. At this meeting plans can be laid, methods discussed, advance steps agreed upon, means provided for the carrying on of the work throughout the city.

§ 127. *An Important Local-Union Committee.*

The suggested constitution for local unions, which will be found in full in the appendix has this to say about the three important features, which if well understood will ensure the success of any Christian Endeavor union:

The Executive Committee.—"The executive committee shall consist of the president, vice-president, secretary, treasurer, and the chairmen of the various standing committees of the union. This committee shall meet at the call of the president, and shall plan for the best interests of the union, and, so

far as possible, see that these plans are executed. Between the meetings of the congress, it shall be empowered to transact business that requires immediate attention."

The Central Committee or Congress.—"SECTION ONE.—A congress shall be constituted, consisting of the executive committee and a duly elected representative of each society in the union (the president if possible). The congress shall discuss and transact the business of the union, and shall do its utmost to secure in every way the success of the union and of the individual societies.

"SECTION TWO.—Meetings of the congress shall be held once in two months, and simple refreshments may be served if it is deemed best.

"SECTION THREE.—Attendance of the congressmen upon the meetings of the congress shall be obligatory, and three consecutive and unexplained absences shall cause the society of the delinquent congressman to be dropped from the union until a new congressman is chosen who shall perform the duties of the office."

What Can Be Done by the Congress or Central Committee.—The congress, or central committee, needs a few more words of explanation. It is really a representative gathering of all the societies, and is intended, through these representatives, to send inspiration, stimulus, and help to every local society. Weak societies are visited and stimulated, and plans are made and discussed for the enlargement of the work.

Several unions which have been conspicuously successful have made much of the congress or central committee. Once in two months at least they meet, often around a simple supper-table; and we are told that at the close of the supper a talk on a subject of interest to the members as officers of local societies, or an open discussion of plans for work, or methods, brings out thoughts that are helpful in the local society. The regular business of the committee, the work of the union, is then taken up. The officers and chairmen of committees make written reports of the work of the past two months; new plans for the work of the union are discussed; and constant efforts are made to obtain new societies and strengthen feeble ones. Special announcements of International or State conventions are made, and other business of the union that comes up is acted upon.

All the business of the union, except the annual election of officers, is transacted at these meetings. The meetings are usually over at nine o'clock. Sometimes two or three neighboring societies unite in entertaining the central committee. The cost is sometimes borne by the entertaining society, and sometimes a small charge of fifteen or twenty cents is made for the supper.

The Executive Committee and Its Work.—The work of the executive and the lookout committees of the union may be defined a little more fully as follows: The executive committee, which has authority to transact any business demanding immediate attention between the meetings of the central committee, is one of the most useful. The officers of the union and

the chairmen of the union committees make up this committee, which is, in fact, the president's cabinet. Meetings are held at the call of the president. At these meetings those who have the responsibility of the work can discuss matters in a more free and full manner than is possible in the larger central committee. The officers and chairmen present their plans, and in this way the work outlined is planned and arranged so that there is no conflict of dates or other interference of one part of the work with another.

§ 128. *The Union Lookout Committee.*

Of the committees of the union the lookout has been one of the most efficient. In cities this committee consists of a chairman, one member from each ward, and two representing suburban districts. The lookout-committee member visits each society in his ward once a month, or, if that cannot be done, sends some one; becomes acquainted with the officers of the societies, and the working members; and makes a written report at the monthly meeting of the committee. In country or town unions each part of the town should be represented on this committee.

§ 129. *The Union Mass-meeting.*

The Public Mass-Meetings.—Of course it will not be forgotten that an occasional mass-meeting of the union two or three times a year, with stimulating addresses, inspiring singing, and helpful discussion and a free parliament from the floor are part of the legitimate work of the union. I only wish to impress upon

my readers the fact that the real work of the union, the plans for the enlargement of Christian Endeavor, for strengthening local societies, and for the betterment of the work in every department must be accomplished largely by the committees and the congress of representative members. Uniform local-union topics, providing for four stimulating and helpful meetings each year, somewhat after the manner of the uniform prayer-meeting topics for local societies, have been provided by the United Society of Christian Endeavor, and have been found exceedingly helpful wherever used.

Plans for Stimulating Interest in the Public Meetings.—In wide correspondence concerning local-union methods I have learned various plans for stimulating interest in these mass-meetings which are most excellent. Banners are often offered for the society having the largest proportionate attendance. The roll is called promptly, and each band of representatives at the roll-call, as it rises, brings some motto or greeting. Sometimes the banner is offered for the society having the largest proportionate attendance at weekly church prayer-meeting, or at the Sunday evening service, or for the one that gives the largest sum to missions. Sometimes several banners for different reasons are given at each meeting, to be held until the next by the societies that win them.

Aggressive efforts, of course, are often made in the line of good citizenship, missionary extension, larger church-attendance, and so forth.

All these plans have a legitimate place in our local-union meetings, and all can be inaugurated at these

meetings of the central committee or congress of the union.

Uniform Topics.—Many of my correspondents strongly urge the use of uniform local-union topics as being exactly adapted to the mass-meeting, with, of course, the local adaptation which each union needs to make. These uniform topics present numberless advantages; they relieve the committees of much work in providing fresh topics for the mass-meeting, promote the unity of the movement, ensure variety and directness of Christian Endeavor aim, prevent scattering fire, give the speakers a definite subject to talk upon, and have proved in every way most desirable.

§ 130. *Starting a Local Union.*

How a Union May Be Formed.—To sum up in a few words the leading thoughts of this chapter, I would say that a local union may be formed wherever two or more societies desire fellowship and mutual inspiration for their work. They can meet together, adopt the constitution, a model for which will be furnished by the United Society if desired, and at once begin their work as a united organization.

What Work It May Undertake.—It may properly undertake any work, philanthropic, benevolent, or evangelistic, which the pastors and leaders of the societies mutually agree upon, but the chief work of the local union is to stimulate and improve each local society, to increase the number of Christian Endeavor societies, and strengthen the hands of the weaker ones.

What united work may be done for city missions or for good citizenship, for the sailors or prisoners or for evangelization, all of which is most important, must be decided by local circumstances and always in consultation with the pastors.

The Results.—The results of my correspondence and study upon this theme, which I have already outlined in this chapter, may be summarized briefly as follows in a kind of local-union *credo:*

Summary.—I believe that the mass-meetings can be stimulated and promoted, and the attendance largely increased, by the faithful working of a central committee or congress along substantially these lines; I believe in this way only can unions be made effective, and that they are of very little value unless backed up by the faithful work of the union committees.

I believe that the local-union uniform topics may be made a great force and blessing, stimulating our fellowship and promoting the unity of our work in every way. To sum it all up in ten suggestions:—

1. Have a representative congress.
2. Make attendance upon the congress obligatory.
3. Have a small executive committee to transact business *ad interim*, and to make recommendations to the congress.
4. Have a lookout committee as defined above.
5. Have a pastor's advisory committee representing different denominations.
6. Have as many other committees as are necessary and desirable, corresponding so far as practicable to the committees of the local societies.

7. Have all committees report *in writing* at the bi-monthly meeting of the congress.

8. Have a plain and inexpensive supper when it will accommodate the congressmen.

9. See that all the societies are visited and the weak ones helped and encouraged.

10. Have several rousing mass-meetings each year.

Questions for Review.

(*a*) What led up to the local union?

(*b*) How, when, and where did the first local union originate?

(*c*) What is its underlying principle?

(*d*) How has it signally promoted fellowship?

(*e*) What is the danger of relying too exclusively on mass-meetings?

(*f*) What are the chief features of its constitution?

(*g*) Define the duties of the congress or central committee.

(*h*) What are the duties of the lookout committee of a local union?

(*i*) Describe the uniform local-union topics.

(*j*) How may public meetings be made helpful?

(*k*) Give some suggestions for stimulating interest in them.

(*l*) How may a union be formed?

(*m*) What work may it properly undertake?

(*n*) How has the local union succeeded at home and in other lands?

(*o*) Summarize the points of a good local union.

CHAPTER XXIV.

DISTRICT, STATE, AND NATIONAL UNIONS.

§ 131. *Other Natural Divisions.*

OTHER natural divisions which the Christian Endeavor movement has assumed are those into district, State, Provincial, and national unions. As, when a crystalline substance after it has dissolved is allowed to resume its natural form, it inevitably resolves itself into crystals of the same shape, with the same faces and angles, so the Christian Endeavor idea has precipitated in every land the same beautiful crystals of fellowship, co-operation, and unity in service. It seems as if the elements for this crystallization had been waiting in solution in the life of the churches for many generations. The Christian Endeavor movement has precipitated and crystallized them.

District and State Unions.—So it has come about that in the individual States there are not only local unions, but district unions, embracing a larger number of societies than those found in a single town; that throughout the country there are State unions organized in every State and Territory of the United States and in every Province of Canada; and that there are corresponding unions in almost every county of England and every State of the new Commonwealth of Australia, and that throughout the world every country

that has now any considerable contingent of Christian Endeavor has also its National Union.

Why These Unions Are Natural.—This division is entirely natural and logical. There is nothing arbitrary or forced about it. The Endeavorers come together in ways that will most help them in their work and stimulate them in their religious lives. They have found that the local union is necessary for the best work in the individual towns or cities; that the district union stimulates and helps the societies in the country districts, and enlarges the scope and field of the local union; that the State or Provincial union can do much to stimulate throughout all the borders of the State or Province the principles of effective Christian Endeavor; and that the national unions are indispensable to the unity and prosperity of the work on a large scale in a great country.

We need not dwell at length upon the work of these different organizations. Their very names largely describe their purpose.

§ 132. *District Unions and Their Scope.*

The district unions are enlarged local unions, often embracing many smaller local unions and focusing at one point the experience, enthusiasm, and wise methods of a multitude of Christian workers. Their meetings are held, as a rule, only once a year, and sometimes last for two or three days. They are often meetings of great value and practical importance. They allow the workers to come together, give time for the discussion of important themes, offer an opportunity for all to be heard, and provide for two or three in-

spiring addresses, a Quiet Hour, and perhaps a consecration meeting. Uniform topics are also provided for these district meetings, and are of the same value as for the local unions, though of course any district or local union is always at liberty to formulate its own programme.

A Massachusetts Custom.—In Massachusetts on the nineteenth of April, the so-called Patriots' Day, which celebrates the battle of Lexington, which is a public holiday, has been set apart by many district unions for their meeting; and the large attendance and the great enthusiasm that prevails show how many young people are willing to sacrifice a holiday, or rather are willing to dignify it by devoting it to a religious purpose.

County Limits.—In some sections of the United States the limits of these district unions coincide with the limits of the county, and every county, as in New York and some other States, has its own district union. In more sparsely settled States three or four counties, or often even more, unite in a single district; but the purpose is always the same, and geographical boundaries, convenience of railway transportation, etc., determine the limits and the extent of these unions.

§ 133. *The State Union.*

Some Great State Conventions.—The State union has for its special function to look after the interests of Christian Endeavor throughout the boundaries of its commonwealth, to do everything possible through its officers and committees to stimulate interest in the work, to form new societies, to establish

local unions and district unions where necessary, and to stimulate them to a larger and better life. The State holds an annual or biennial convention, which varies in size and importance, of course, in proportion to the number and activity of the Endeavorers of the State, but which is almost always a meeting of great importance and value, and often vast in size and great in enthusiastic interest. The State convention in Pennsylvania has been known to reach an attendance of seventeen thousand registered Christian Endeavorers, and in other States the attendance has fallen but little short of this. The president of the State union is usually either a leading minister or an active young layman who has made himself a power for good in Christian Endeavor. This annual convention forms a rallying-point for the leading Endeavor workers from all parts of the State. Leading orators from all parts of the country often grace the platforms of these meetings, and the value both of the organization and of its annual meeting cannot be overestimated. What is here said of the State unions of the United States is also true of the Provincial unions of Canada and the State unions of Australia, and largely of the corresponding unions of the United Kingdom and of Germany.

§ 134. *The United Society of America.*

The national unions have also been sources of untold power and influence in the spread of the Christian Endeavor idea. The American Union, which happily embraces Canada as well as the United States, is called the United Society of Christian Endeavor, and was

formed in the early days of the movement at a convention held in the summer of 1885 at Old Orchard, on the coast of Maine, only four years after the first society was established.

Some of the trustees who were then elected still remain active in the service of the Society. Others have passed to their reward, but the societies embraced in the union have grown from three or four hundred to as many tens of thousands. Some enlargements and changes in the constitution and methods of the United Society have been inevitable; but its principles, purpose, and general plan of action are the same to-day as when it was first formed.

The United Society of America.—Its officers consist of a president, a vice-president, a clerk, and a treasurer, and a board of trustees of about a hundred members, who employ a general secretary and a field secretary to promote the interests of this Society throughout the land.

Its Trustees.—About half of the trustees represent the different denominations, the number assigned to the different denominations being proportionate to their number of Christian Endeavor societies; and the list embraces many of the most prominent men, ministers and laymen, in the different denominations.

The president of each State union is also a trustee of the United Society during his term of office, and by virtue of his office. Thus geographical representation is provided for, and fresh blood is constantly infused into the working force of the United Society.

Its Meetings.—An annual meeting of the Society and of the full board of trustees is held, and quarterly

meetings of a large executive committee, consisting of those who live near enough to the headquarters in Boston to come together easily.

Its Administration.—The administration of the United Society has been marked by a remarkable unanimity and brotherliness on the part of the trustees, who have never seriously differed or in the end come to anything but unanimous conclusions. It has also been marked, I think it is not too much to say, by wisdom and conservatism; has been free from any glaring mistakes; and has given almost universal satisfaction to the Endeavorers throughout the country.

It has published the literature of the movement, served as a bureau of information, and done everything possible to stimulate interest in Christian Endeavor, and to enlarge its work, its influence, and its numbers in all parts of the country.

No Authority Assumed.—But this it has always done without assuming authority over any local society, or venturing to dictate in any particular to any union, society, or committee, holding most sacredly the idea that every society is under the direction and control of its own local church, and must do what its own pastor and church desire to have it do.

§ 135. *Other National Unions.*

The national unions in other countries are organized on somewhat similar lines, and have been in the main equally effective.

In some countries they are called United Societies, and in others National Unions, as in Great Britain, but their purpose and functions are always the same. In

Great Britain the denominations and sections of the country are represented in the Christian Endeavor Council, which guides the affairs of the Society throughout the United Kingdom.

More will be told about the national work in other lands in the succeeding chapters, but enough has already been said to show that in the good providence of God the development of Christian Endeavor in the city, county, State, and nation has been natural, unforced, and highly effective in promoting the interests of the Christian Endeavor cause and through it the advancement of the kingdom of Christ.

Questions for Review.

(*a*) What are the natural divisions of the larger unions?
(*b*) How widely has the State and district union idea spread?
(*c*) Why are they all necessary?
(*d*) What is a district union?
(*e*) How are county divisions used?
(*f*) Describe the "Uniform Topics" for local and district unions.
(*g*) What are the functions of the State union?
(*h*) Describe the State conventions and their importance.
(*i*) Describe the United Society of America.
(*j*) How are its officers and trustees chosen?
(*k*) What is its authority?
(*l*) Describe its meetings, its administration, and its literature.
(*m*) How are these unions kept in relation to pastor and church?

CHAPTER XXV.

WORLD-WIDE CHRISTIAN ENDEAVOR.

§ 136. *The World's Christian Endeavor Union.*

The World's Christian Endeavor Union is the most comprehensive, as it is one of the most recent, of Christian Endeavor organizations; for it was formed only in 1895, when the spread of the movement in many lands seemed to make necessary some federation that might extend the principles and promote the interests of Christian Endeavor in a sphere no less wide than the whole world.

The officers consist of a president, a secretary, and a treasurer, with trustees and vice-presidents from different State, Provincial, and national unions.

Its Chief Purpose.—The special purpose of the World's Union is to foster the growth of societies in lands where it has scarcely begun, or where it is yet feeble; and to this end contributions to a limited amount have been received and expended in many different countries, together with what contributions the United Society of America has been able to make from its own small income derived from the publishing business. Thus for several years two or three thousand dollars have been expended, and, of late, efforts have been made to raise a larger sum, in order that

national unions in foreign and missionary lands might be able to secure a secretary to give his whole time to the advancement of the Society.

§ 137. *Where the Society Exists.*

Already national unions exist not only in the English-speaking countries of America, Great Britain, Australia, Jamaica, but also in South Africa, Germany, India, China, Japan, Mexico, Spain, France, and Italy, while in Sweden denominational Christian Endeavor unions have been formed, which practically answer the same purpose, and in Bulgaria, Bohemia, and Switzerland the beginning of a national work is found.

Christian Endeavor has also obtained a foothold in Finland, Portugal, Russia, Cuba, the Philippines, Brazil, Chile, Guiana, and other South American countries, and is a flourishing and important factor in missionary operations in Turkey, Madagascar, Samoa, Syria, Egypt, and the Laos country, while Burmah and Ceylon are included in the same United Society with India.

Literally World-Wide.—Before my readers see these words, it is very likely that some of these countries will also have national unions of their own, and the work will have begun in the few countries of the world that are not here enumerated. It will thus be seen that the Christian Endeavor Society is already in the strictest sense of the word a world-wide movement, and it has never grown more rapidly in foreign lands or spread into new territory with greater vigor than of late.

Its Present Growth.—Of course, in English-speaking countries the field for the Society is already largely covered, and the growth in numbers cannot be expected to be what it has been in the past; but there is still room, and ever will be, for growth in spiritual energy, in well-directed activities, and in influence in many circles of religious effort.

§ 138. *Christian Endeavor Flourishing in Diverse Circumstances.*

It has been very interesting to watch the growth and the development of the Society in many lands; to find that it flourishes in every soil, and that it is remarkably true to type wherever planted.

How and Where the Society Flourishes.—In circumstances the most diverse that can possibly be imagined societies have been established, and have flourished in a surprising manner. Transplanted from the cold and somewhat stern Puritanical atmosphere of New England, it has brought forth fruit among the sensuous, nature-loving natives of India; in the rude villages of China whose inhabitants are just out of the rankest and crassest heathenism; among the oppressed native races of Turkey, where the active members do not dare to wear the badge or call their organization a society for fear of arrest and imprisonment; far up on the slopes of the Himalayas; on the rich plains of Persia and Turkestan; in the most benighted, priest-ridden villages of Spain and South America; among the half-naked islanders of the South Seas; as well as in churches that boast the longest lineage, the greatest culture, and the largest wealth.

Where It Does Not Flourish.—"The only Protestant evangelical church in which a society does not flourish," says one, "is the so-called 'aristocratic,' purse-proud church that thinks its children cannot be saved in the common way, or learn to do the Lord's work like their humbler neighbors, or the church that has utterly lost its vitality as an evangelical force, where conversions are rare or unheard of, where the evangelistic atmosphere and effort are conspicuous by their absence, and where church and pastor frown upon the sometimes crude efforts of earnest and immature Christians to grow in grace and serve their Master." This, with certain rare exceptions, is doubtless largely true.

§ 139. *Testimonies from Actual Experience.*

Better than any theories on the subject of the adaptability of the Society to all lands and all denominations, or the views of one whose opinions may naturally be supposed to be colored by his hopes, are the deliberate testimonies given by a multitude of eminent Christian workers in every evangelical denomination and in all parts of the world. I have sheaves of these testimonials, which would more than fill this volume, and I can only select a few; but they will represent every land and almost every denomination, and they speak in eloquent terms, not only of the world-wide spread, but of the universal adaptability and success of the movement when rightly guided.

These testimonies have all come since the Society passed its twentieth birthday, and the personal char-

acter of a few of them is accounted for by the fact that they were contained in congratulatory letters sent to the author on his birthday.

"You will be glad to know that the brightest spot in Beirut spiritually is the Christian Endeavor society. The Syrian young men and women who are connected with it have proved themselves capable of conducting it with dignity and spiritual simplicity and sincerity, and the work is spreading in Syria and Palestine."

REV. HENRY H. JESSUP (Presbyterian).
Beirut, Syria.

"Without doubt Christian Endeavor will have a large share in bringing the new life to awakened China."

REV. WILLIAM S. AMENT, D.D. (Congregationalist).
Peking, China.

"We share with you in thanksgiving for what Christian Endeavor has done for the young people and the whole body of Christ, and for its glorious promise of things to come."

REV. FREDERICK D. POWER, D.D.
(Disciples of Christ).
Washington, D. C.

"It cannot be forgotten that Christian Endeavor, as I wrote sixteen years ago, discovered the young people to the church, discovered the power of the young people for Christian service to themselves, and thus utilized for the church and the kingdom of God this vast spiritual force."

REV. HOWARD B. GROSE (Baptist).
Jamaica Plain, Mass.

"Christian Endeavor in Canada is a great force in all the churches, making for righteousness. Its members are becoming more efficient as Christian workers, and the pastors look upon them as 'right-hand supporters.' The missionary zeal, the evangelistic fervor, and the consecration of the young people have quickened every department of

the church. In my opinion this great movement has its best days before it."

REV. A. C. CREWS (Methodist).

Toronto, Ont.

"By means of this organization youthful lives, which before were largely useless in the service of the Lord, have been brought into such activity that they have become one of the strongest elements of the life of the churches. The movement has swept on with wonderful progress. It has been the inspiration of many other organizations, and it has itself grown and grown until it to-day girdles the world with its blessed influence."

REV. W. H. MCMILLAN, D.D. (United Presbyterian).

Allegheny, Penn.

"No man can measure what a blessing the Christian Endeavor Society has been to the churches of this land and to individual believers. One of the many reasons why I rejoice in it is because it is not an organization outside of the church. I look with growing suspicion upon anything in the way of an organization that is not an integral part of the church of Christ."

REV. R. A. TORREY, D.D. (Moody Bible Institute).

Chicago, Ill.

"Undoubtedly the Christian Endeavor Society will advance the evangelization of India by a full generation."

REV. JACOB CHAMBERLAIN, M.D., D.D.
(Reformed Dutch).

Arcot Mission, India.

"You have not been satisfied to think of the young life of one denomination only, but have brought together in fellowship young people of different faiths. That you have been prevented from doing all you would in this direction has been because you have lived in advance of your time, and have been limited by the narrow vision of other men who insist on spelling 'denomination' with a large *D*."

SAMUEL B. CAPEN, LL. D.
President of the A. B. C. F. M.

Boston, Mass.

"We ought to be grateful to the Master that he has granted our church so honorable and influential a part in this greatest of modern movements.

"Christian Endeavor is in the Presbyterian Church, and the church is in Christian Endeavor. There is hope and advantage for both in these two incontestable facts."

Rev. George B. Stewart, D.D.
President of the Auburn Presbyterian Theological Seminary.
Auburn, N. Y.

"The movement, meeting the needs of the age in the spirit of the majestic Master of all ages, has gathered impetus with every passing year and from evangelical Christian forces in every land. The blessed achievements of Christian Endeavorers are to-day reforming lives, transforming character, and adding a mighty impulse to the Christian forces of the work."

Rev. H. K. Carroll, D.D. (Methodist).
New York, N. Y.

"Williston Endeavorers were never prouder of their birth, nor were they ever in a more prosperous condition than at the present time."

Rev. Smith Baker, D.D., Pastor Williston Church.
Portland, Me.

"It certainly seems to me that this youngest child of the church—the Society of Christian Endeavor—is destined to do a greater work than any Christian organization yet founded to bring in 'the kingdom of God.'"

Rev. W. J. L. Closs.
Ipswich, Queensland, Australia.

"Millions of young lives have been redeemed and quickened to highest service in the name of the King through the simple but soldierly spirit of Christian Endeavor."

Rev. William Carey (Baptist).
Dacca, Bengal, India.

"The Christian Endeavor movement has revolutionized the church in respect of practical service and the training

for it. Its influence has penetrated far deeper and beyond what goes under its name. So vitally is this movement bound up with the church-life of to-day that its decline would mean the decline of the church of Christ itself in virility and beauty."

REV. ALLAN B. PHILPUTT (Disciples of Christ).
Indianapolis, Ind.

"You have heard with your own ears at 'London, 1900,' of the great things God has wrought in the United Kingdom through the Christian Endeavor movement, and in my presidential address in Sheffield last Whitsuntide I had the great joy of testifying again to the continued growth and prosperity of the movement in Great Britain and Ireland. I am persuaded that still greater things are in store for us if we are only faithful to our covenant."

REV. J. D. LAMONT (Methodist).
Dublin, Ireland.

"It gave an inspiration for thousands of Christians, old as well as young, to higher spiritual life and active service in his name, not to mention many other blessings the movement has brought for the churches of this land."

REV. T. HARADA (Congregationalist).
Kobe, Japan.

Questions for Review.

(*a*) What is the World's Christian Endeavor Union?
(*b*) When and why was it organized?
(*c*) What has it accomplished?
(*d*) Where has Christian Endeavor obtained a foothold?
(*e*) In what countries have national unions been established?
(*f*) How far has Christian Endeavor spread?
(*g*) Tell how Christian Endeavor flourishes in many lands.
(*h*) Where does it not flourish?
(*i*) Give the testimony of Dr. Jacob Chamberlain.
(*j*) Mention some others who tell of the value of the Society in the countries in which they live.

CHAPTER XXVI.

THE CONCLUSION OF THE WHOLE MATTER.

§ 140. *Christian Endeavor a Providential Movement.*

A Summary and Review.—In this concluding chapter I wish to set forth, somewhat by way of summary and review, the principles which we have seen that God has particularly blessed in the progress and development of the Christian Endeavor movement. In touching upon so many topics, which are embraced directly or indirectly within the scope of Christian Endeavor, there is danger that the mind may be confused, and the few great salient ideas for which it stands may be obscured.

A Providential Movement.—In the first place, the fact that it is a providential movement, introduced by the Father of all, I believe, at the precise moment in the history of evangelical Christianity when it was most needed, stands out as sharply as the peaks of Pilatus across the lake of Lucerne on a summer's day.

How the Foolish Things Confound the Wise.—The humble beginning of the first society, the obscurity of the pastor and the young people who formed it, its gradual growth without blare of trumpets and without organized ecclesiastical aid or comfort (in fact, it has often been opposed by mere ecclesiastics in all

parts of the world), show that in the beginning the word of God was again fulfilled, "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are, that no flesh should glory in his presence," "because the foolishness of God is wiser than men, and the weakness of God is stronger than men."

Its Wonderful Spread.—In every phase of the Society since the beginning is His guiding hand evident; in its introduction into England through the letter of a young mechanic; into Australia by the word of a young traveller; into Jamaica through a paper casually sent to an old sailor, which fell into the hands of a Christian man; into China and India through the humble efforts of young and at the time obscure missionaries. All these facts emphasize the old truth that "the foolishness of God is wiser than men."

Auxiliary Movements.—The inception and growth of the Junior Society, of the local and State unions, of the Quiet Hour, which has been such a source of power, of the Tenth Legion and other auxiliaries, all declare, by the very smallness of their beginnings and the obscurity of their originators, once more that the weakness of God is stronger than men.

§ 141. *The Covenant Idea.*

Obligation to Duty Built Upon a Covenant.—An-

other lesson ever to be borne in mind from the history and progress of the Endeavor movement is the importance of the idea of obligation to the soul of the young Christian. The Christian Endeavor superstructure is built upon a covenant, an obligation voluntarily assumed, to do certain definite things for Christ's sake. The whole history of the Society is a commentary upon the importance of this idea. The societies that have succeeded, as have the vast majority, are those that have lived up to this idea with reasonable fidelity. The societies that have failed are those that have entirely departed from it.

If the story of these years means anything, it means that God puts especial honor upon the covenant idea, and peculiarly blesses his young servants who with strenuous and steadfast purpose vow with themselves and with him, and, trusting in him for strength, do what he would like to have them do.

Weakening the Covenant.—It is not a sign of virile or vigorous Christianity that in some places there are, as there always have been, those who cavil at this idea, and carp at the covenant, and pick flaws in its wording, and end by weakening it in such a way that it becomes worthless as a binding force to hold the young soul to duty in the prayer-meeting, the work of the society and the church. Thus to weaken the covenant and cavil at the idea of covenant obligation is no sign of genuine liberality and freedom from petty restrictions, as many assume, but is a sign oftentimes of laxness about the truth and indifference to all religious obligations.

§ 142. *The Importance of Open Acknowledgment of Christ.*

A Vital Connection Between Confession and Power for Service.—The history of Christian Endeavor also shows the importance of the element of open acknowledgment of Christ in the growth of the young soul heavenward. It is as true to-day as ever that "with the mouth confession is made unto salvation," and with the sincere confession come growth in grace and spiritual power. Six times ten thousand Christian Endeavor meetings in all parts of the world are sixty thousand emphatic testimonies to this truth. The philosophy of the matter may not be fully understood or acknowledged, but all experience shows that there is a vital and necessary connection between the acknowledgment of one's allegiance, a growing spiritual power, and constantly increasing abilities for larger duties.

A Universal Law in the Spiritual World.—Those that confess Christ before men will not only be confessed by him before their Father, but they will constantly grow in ability and power to do the Father's will, if in a good degree their lives conform to their confessions. This seems to be practically a universal law in the spiritual world. It is disregarded only at terrible risk of spiritual loss and dearth. Its observance, as has been proved by millions of members of Christian Endeavor societies, goes with constant growth in grace, knowledge of the will of God, and ability to do it. This puts supreme importance upon the Christian Endeavor prayer-meeting, and

transforms what the sneering critic sometimes calls the "jejune efforts of the youthful pledge-taker" into a humble and genuine effort to acknowledge a genuine love for Christ, over which angels rejoice.

§ 143. *Religious Activity Fostered by Christian Endeavor.*

Religious Activities.—I have been very unfortunate in previous pages if I have not also made it plain that the history of Christian Endeavor also puts special divine emphasis upon appropriate religious activities for young people. This, too, is one of the plain and obvious teachings of the whole movement. It is a working society. Its constitution seeks to provide a place and a service for the humblest, most bashful, and most obscure. "To every man his work," would be an admirable motto for the Society, could it ever have a better and a greater one than that which is inscribed in the hearts of its members, "For Christ and the Church." The very genius of the organization means that there is something for every one of its members to do. The equipment of its members for future service is obtained not so much from books or teachers as from the work which they themselves perform. The Endeavorers learn to work by working, as a carpenter learns to build a house, and an artist to paint a picture, and a farmer to till the soil. There is no other way in spiritual character-building or in spiritual vineyard-tilling than the old way, which has been pursued by the gardener and the mechanic from the time of Adam and Tubal-cain.

All Later Developments Outcome of This Thought.—All the later developments of the Society, which until they are studied may seem complex and scarcely legitimate offshoots of the original plant, are, after all, the inevitable development of this idea. Work in prisons and camps, on ships and in factories, in heathen lands and home lands, multifarious and varied as it is, are but the development made possible by the consecrated ingenuity of youth who have learned to work for Christ and are constantly finding new ways of serving him.

The Quiet Hour itself is not chiefly or largely for the mere spiritual enjoyment of communion with God, but is an equipment for service, which can be obtained in no other way.

§ 144. *One of God's Greatest Designs.*

And, finally, standing out across the whole Christian Endeavor horizon in bold and striking outlines is God's design for the UNITY and FELLOWSHIP of Christians of many creeds and tongues and many lands. Every great convention illustrates this thought with striking emphasis. Every local union declares it less strikingly, but no less emphatically. The spread of the Society so rapidly into all lands and its adaptability to every nation and kindred and people and tongue again make evident this divine purpose.

Fellowship and Loyalty.—Alas for the wisdom of those who continually are tempted to thwart and defeat this purpose by keeping up the bars of sectarianism, and dividing the young people into sectional

camps! May they see that in thus attempting to destroy a God-given fellowship they may be fighting against God! Let it never be forgotten, as has been fully shown in previous chapters, that this fellowship is fully consistent with strenuous loyalty to pastor, church, and denomination, and is really based upon this. Without this loyalty there can be no genuine Christian Endeavor fellowship.

What It May Yet Do.—Proceeding on its present lines, and still further developing in all lands, what may not the movement accomplish for genuine Christian fellowship?

It may hasten the coming of the Prince of Peace. It may do its humble part to lead the nations to sheathe the sword of war and muzzle the deadly cannon. It may promote, in some measure at least, the great idea of arbitration between nation and nation, employer and employed. It may decrease the jealousy and bitterness of long-standing denominational feuds. Much as it has already done, it may do far more in bringing the denominations to see eye to eye, and in leading them to work shoulder to shoulder for the cause of righteousness and truth. It may unite the forces of God against the forces of Belial; the legions of temperance and of a law-abiding citizenship against the horrid cohorts of intemperance and lawlessness, which are now already so thoroughly united; and finally, and better than all, it may in some degree help fulfil our Lord's pathetic, all-embracing prayer for the disciples who should come after him, "that they all may be one, as Thou, Father, art in me, and I in Thee."

Questions for Review.

(*a*) Review the providential growth of Christian Endeavor.

(*b*) How did it start in many lands?

(*c*) How is the importance of obligation to duty taught?

(*d*) How does the covenant help voluntary obligation?

(*e*) What does the history of Christian Endeavor tell about the importance of verbal confession?

(*f*) Name a universal law in the spiritual world.

(*g*) How does Christian Endeavor promote religious activity?

(*h*) Show how later developments have come from this idea.

(*i*) What seems to be God's great purpose of fellowship through Christian Endeavor?

(*j*) What may Christian Endeavor yet accomplish?

BIBLIOGRAPHY.

This list does not profess to be complete, as it contains none of the publications in any of the score of languages aside from English in which there is at least the beginning of a Christian Endeavor literature. There are many English publications, doubtless, that are not included in this list; but, incomplete as it is, it will show many admirable helps for all departments of the work, and will at the same time show the wide scope of the movement. Any of these publications will be sent upon receipt of price by the United Society of Christian Endeavor, 600 Tremont Temple, Boston, Mass.

BOOKS.

A New Way Round an Old World.—By Rev. Francis E. Clark, 200 pp.; cloth, $1.50. Describing Dr. Clark's journey across Siberia after his third world-wide Christian Endeavor journey.

Aids to Endeavor.—Cloth, 75 cents. A collection of selections for use in prayer-meetings.

Bible in Lesson and Story, The.—By Ruth Mowry Brown. 254 pp., handsomely illustrated with 12 full-page engravings, $1.25. Forty chapters upon as many Bible truths, each chapter written in a manner that will especially interest children.

Bible Marksman, The.—By Amos R. Wells. 128 pp., cloth, 35 cents. This book presents an entirely new system of Bible-marking, which has already been put in enthusiastic operation by more than three thousand Christian Endeavorers.

Bible Year, A.—By Amos R. Wells. 122 pp., cloth, 35 cents. A complete course of Bible-reading by which the entire Scriptures are completed in one year.

Chambers of the Soul.—By Rev. Cornelius Woelfkin, D.D. Cloth, 35 cents. These are the Quiet Hour Talks that were given by Dr. Woelfkin at the Cincinnati Christian Endeavor Convention, and which were enjoyed by so many thousands at that time. There has been a large demand for the book.

Children and the Church.—By Rev. F. E. Clark, D.D. Paper, 25 cents. A discussion of the relation of children to the church. The first book ever published on the Christian Endeavor Society.

Chrissy's Endeavor.—By Pansy. 374 pp., $1.50. This is one of Mrs. Alden's most interesting and characteristic stories. It has been the means of introducing Christian Endeavor in several countries, and instrumental in the formation of many societies.

Citizens in Training.—By Amos R. Wells. 105 pp., cloth, 35 cents. A complete manual of Christian citizenship.

Clark, Francis E.—By Rev. W. Knight Chaplin. 115 pp., 50 cents. A brief biography of the founder of the Christian Endeavor Society by the secretary of the British National Union.

Daily Message for Christian Endeavorers, A.—By Mrs. Francis E. Clark. Introduction by Dr. Clark. 373 pp., cloth, gilt top, illuminated cover-design, 12 full-page illustrations, boxed, $1.00. This is a book for the Quiet Hour, the prayer-meeting, and the birthday.

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Nearly all the helps and suggestions prepared for the Young People's or Junior Societies of Christian Endeavor will prove equally useful to Intermediate Societies. Prices and full information are given on other pages. In addition, we call attention to the following special literature :—

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Suggestions for Organizing Intermediate Societies.—Price, $1.00 per hundred.

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Intermediate Diplomas.—For Juniors who graduate into the Intermediate Society. Price, 40 cents a dozen ; 5 cents each.

Intermediate Wall Pledge.—The Intermediate Christian Endeavor Society Pledge is 31x42 inches in size, is printed on linen, in large, clear type that can be easily read across a large vestry. It is suspended from a rod with roll attached, and does not require framing. Price, $1.00, post-paid.

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Mothers' Society of Christian Endeavor.—With constitution and hints for forming. Price, $1.50 per hundred ; 3 cents each.

Mothers' Society Pledge.—Price, 50 cents per hundred.

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Dan's Comfort Bag.—Price, $1.00 per hundred.

Floating Society Constitution.—Price, $2.00 per hundred ; 3 cents each.

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Senior Society of Christian Endeavor.—With constitution and suggestions for organizing. Price, $1.50 per hundred ; 3 cents each.

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FOR LOCAL UNIONS.

Our Unions.—By Amos R. Wells. 122 pp., cloth. Devoted to Christian Endeavor Unions of all kinds, their officers, work, and conventions. Price, 35 cents each.

Y. P. S. C. E. Directory.—(*To hang in hotels, etc.*) Local Union Style. No. 1. Size, 11x14 inches. Spaces for ten societies. Price, 25 cents each.

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Uniform Topics for Local Christian Endeavor Unions.—Price, $1.50 per hundred; 2 cents each.

Uniform Topics for District and County Union Meetings.—Price, $1.00 per hundred; 2 cents each.

APPENDIX A.

THE MODEL CONSTITUTION.

(*As annotated by Amos R. Wells and published in "The Officers' Handbook."*)

It is to be understood that the wording of this constitution is not binding upon any society, but is furnished as a "model" or helpful suggestion of what may be used.

ARTICLE I.—*Name.*

This society shall be called the . . . . . YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

ARTICLE II.—*Object.*

Its object shall be to promote an earnest Christian life among its members, to increase their mutual acquaintance, and to make them more useful in the service of God.

[Three objects, it will be observed. Have you paid much attention to this section? Why not print it in large letters and hang it before the society, with the purpose henceforth of developing the members along all three lines?]

ARTICLE III.—*Membership.*

1. The members shall consist of three classes: Active, Associate, and Honorary.

2. *Active Members.* The active members of this society shall consist of all young persons who believe themselves to be Christians, and who sincerely desire to accomplish the objects above specified. Voting power shall be vested only in the active members.

[It is often asked whether the active membership of the society should be confined to church-members. I myself came to be a church-member through service as an active Endeavorer, and I know of many more that were thus brought into the church, so that my personal belief on this point may easily be guessed. On the other hand, there are many wise and experienced pastors who think that since all "who believe themselves to be Christians" *should* join the church, it would be a great mistake to allow them to become active Endeavorers without first taking that step. On this point, therefore, since the

opinions of pastors and the practice of the societies is so divided, no recommendation is made in the Model Constitution, but the pastor and church are left to adopt the course that seems best.]

3. *Associate Members.* All young persons of worthy character, who are not at present willing to be considered decided Christians, may become associate members of this society. They shall have the special prayers and sympathy of the active members, but shall be excused from taking part in the prayer-meeting. It is expected that all associate members will habitually attend the prayer-meetings, and that they will in time become active members, and the society will work to this end.

[It will be noticed that the associate members are by this definition those that are not willing to be considered Christians. No church-member, therefore, should under any circumstances be permitted to join as an associate member. The associate members should not lead the meetings, nor serve as chairman of the committees, nor, indeed, should they be placed upon any of the committees that have charge of the distinctively spiritual interests of the society, such as the Prayer-Meeting and Lookout Committees. If their names are called at the consecration meetings, they should not be expected to make any response except "Present," though of course all would be glad to have them testify at that time; and their names should be called in a list by themselves.]

4. *Honorary Members.* All persons who, though no longer young, are still interested in the society, and wish to have some connection with it, though they cannot regularly attend the meetings, may become honorary members. Their names shall be kept upon the list under the appropriate heading, but shall not be called at the roll-call meeting. It is understood that the society may look to the honorary members for financial and moral support in all worthy efforts. (For a special class of honorary members, see Article XI.)

[This class of members is made up of older Christians that enjoy the Christian Endeavor meetings, and wish to be in close touch with the society for the sake of helping it along. The class is also for those that have served for a term of years in the society, and, graduating from it to take up the full duty of the older portion of the church, desire to retain some connection with the work they have come to love. No young person whose circumstances do not forbid his becoming an active or an associate member should be allowed to become an honorary member.]

5. These different persons shall become members upon being

elected by the society, after carefully examining the Constitution and By-Laws, and upon signing their names to them, thereby pledging themselves to live up to their requirements.

[There is also a provision in regard to signing the pledge, which, indeed, is embodied in the Constitution. See Article VIII.]

ARTICLE IV.—*Officers.*

1. The officers of this society shall be a President, Vice-President, Recording Secretary, Corresponding Secretary, and Treasurer, who shall be chosen from among the active members of the society.

[Of course, other officers may be added. Some societies of small membership give the office of Recording Secretary and Treasurer to the same person.]

2. There shall also be a Lookout Committee, a Prayer-Meeting Committee, a Social Committee, and such other committees as the local needs of each society may require, each consisting of five active members. There shall also be an Executive Committee, as provided in Article VI.

[The number of members to be placed upon a committee must vary with the size of the society, three being the minimum of an efficient committee. Some societies have the excellent custom of placing each member on a committee, assigning each new member also to a committee as soon as he is elected.]

ARTICLE V.—*Duties of Officers.*

1. *President.* The President of the society shall perform the duties usually pertaining to that office. He shall have especial watch over the interests of the society, and it shall be his care to see that the different committees perform the duties devolving upon them. He shall be chairman of the Executive Committee.

2. *Vice-President.* The Vice-President shall assist the President, and perform his duties in his absence.

3. *Corresponding Secretary.* It shall be the duty of the Corresponding Secretary to keep the local society in communication with the State and local Christian Endeavor unions and with the United Society, and to present to his own society such matters of interest as may come from the United Society, from other local societies, and from other authorized sources of Christian Endeavor information. This office shall be held permanently by the same person, as long as he is able to perform its duties satisfactorily, and his name should be forwarded to the United Society immediately after election.

[The somewhat common complaint in regard to the efficiency of this officer is doubtless warranted, but the cause lies back of the Corresponding Secretaries, in the members of the societies themselves, who do not realize the importance of the post, nor understand what qualifications are required, and therefore do not see to it that the position is appropriately filled.]

4. *Recording Secretary.* It shall be the duty of the Recording Secretary to keep a record of the members, to correct it from time to time, as may be necessary, and to obtain the signature of each newly elected member to the Constitution; also to correspond with absent members, and to inform them of their standing in the society; also to keep correct minutes of all business meetings of the society; also to notify all persons elected to office or to committees.

[It might be thought that the corresponding with absent members should belong to the Corresponding Secretary, and so it should, on any other subject; but the Recording Secretary has the records, and is the more suitable person to spur the absent members to their duty, unless, indeed, the Lookout Committee undertake this delicate task. It should be noted that the Secretary may not correct the list of members on his own authority, but only after the vote of the Lookout Committee.]

5. *Treasurer.* It shall be the duty of the Treasurer to keep safely all moneys belonging to the society, and to pay out only such sums as shall be voted by the society.

[Of course the society or the Executive Committee may give permission to certain committees to draw on the Treasurer for the needs of their work, and it is not customary for the society to vote upon slight and habitual payments, as for topic cards, postage, and little expenses attending the socials, but only on the disposition of large sums, such as the gifts to missions, or of small sums when they are to go in unusual ways.]

ARTICLE VI.—*Duties of Committees.*

1. *Lookout Committee.* It shall be the duty of this committee to bring new members into the society, to introduce them to the work and to the other members, and affectionately to look after and reclaim any that seem indifferent to their duties as outlined in the pledge. This committee shall also, by personal investigation, satisfy itself of the fitness of young persons to become members of this society, and shall propose their names at least one week before their election to membership, having first presented such names to the pastor for approval.

[It is especially necessary that the new members understand what they promise in the pledge. The Lookout Committee should have each of them read the pledge, and should question him upon it, clause by clause, making sure that he comprehends each section, and means to abide by it.]

2. *Prayer-Meeting Committee.* It shall be the duty of this committee to have in charge the prayer-meeting, and to see that a topic is assigned and a leader appointed for every meeting, and to do what it can to secure faithfulness to the prayer-meeting pledge.

[In the last clause the duties of the Prayer-Meeting Committee are made of necessity to overlap the duties of the Lookout Committee. Broadly speaking, the Prayer-Meeting Committee looks to the general fidelity of the entire society in the matter of prayer-meeting testimony, and the Lookout Committee specializes more, having regard to the standing of each member.]

3. *Social Committee.* It shall be the duty of this committee to promote the social interests of the society by welcoming strangers to the meetings, and by providing for the mutual acquaintance of the members by occasional sociables, for which any appropriate entertainment, of which the church approves, may be provided.

[There can never be just criticism of our socials if the clause, "of which the church approves," is followed out. All plans for socials should be submitted, in outline, at least, to the pastor.]

4. *Executive Committee.* This committee shall consist of the pastor of the church, the officers of the society, and the chairmen of the various committees. All matters of business requiring debate shall be brought first before this committee, and by it reported to the society either favorably or adversely. All discussion of proposed measures shall take place before this committee, and not before the society. Recommendations concerning the finances of the society shall also originate with this committee.

[It has been observed in Article V. that the President is chairman of this committee. The committee should meet regularly, at least once a month, before the monthly business meeting. The object of the committee is twofold: "To prevent waste of time in the regular meeting of the society by useless debate and unnecessary parliamentary practice, which are always harmful to the spirit of the prayer-meeting," and also to counsel together concerning the society work.]

Other committees may be added, according to the needs of local societies, whose duties may be defined as follows : —

5. *Missionary Committee.* It shall be the duty of this committee to provide for regular missionary meetings, to interest the members of the society in all ways in missionary topics, and to aid, in any manner which may seem practicable, the cause of home and foreign missions.

6. *Temperance Committee.* It shall be the duty of this committee to do what may be deemed best to promote temperance principles and sentiment among the members of the society.

7. *Music Committee.* It shall be the duty of this committee to provide for the singing at the young people's meeting, and also to turn the musical ability of the society to account, when necessary, at public religious meetings.

8. *Flower Committee.* It shall be the duty of this committee to provide flowers for the pulpit, and to distribute them to the sick at the close of the Sabbath services.

9. *Sunday-School Committee.* It shall be the duty of this committee to endeavor to bring into the Sunday-school those who do not attend elsewhere, and to co-operate with the superintendent and officers of the school in any ways which they may suggest for the benefit of the Sunday-school.

10. *Calling Committee.* It shall be the duty of this committee to have a special care for those among the young people who do not feel at home in the church, to call on them, and to remind others where calls should be made.

11. *Relief Committee.* It shall be the duty of this committee to do what it can to cheer and aid, by material comforts if possible and necessary, the sick and destitute among the young people of the church and Sunday-school.

12. *Good-Literature Committee.* It shall be the duty of this committee to do its utmost to promote the reading of good books and papers. To this end it shall do what it can to circulate the religious newspapers representing the society among its members, also to obtain subscribers for the denominational papers or magazines among the families of the congregation as the pastor and church may direct. It may, if deemed best, distribute tracts and religious leaflets, and in any other suitable way which may be desired introduce good reading-matter wherever practicable.

13. *Information Committee.* It shall be the duty of this committee to gather information concerning Endeavorers or Endeavor work in all parts of the world, and to report the same.

For this purpose five minutes shall be set aside at the beginning of each meeting.

[Other committees not here found may be added as occasion may demand and the church may desire.]

14. Each committee, except the Executive, shall make a report in writing to the society, at the monthly business meetings, concerning the work of the past month.

[The Recording Secretary generally keeps these records on file. The Executive Committee also may properly present a report, as outlined elsewhere.]

ARTICLE VII.—*The Prayer-Meeting.*

All the active members shall be present at every meeting unless detained by some absolute necessity, and each active member shall take some part, however slight, in every meeting. To the above all the active members shall pledge themselves, understanding by "absolute necessity" some reason for absence which can conscientiously be given to their Master, Jesus Christ.

[Of course the common sense of the society must be exercised to determine what is "some part, however slight," in the meeting. The pledge itself shuts out singing as a sufficient participation. The mere calling for a hymn to be sung, without adding any word of personal testimony, or the mere answering of "Present" at the roll-call, should not be considered as meeting this requirement.]

ARTICLE VIII.—*The Covenant.*

All persons on becoming active members of the society shall sign the following covenant:—

Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Saviour; and that, just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life.

As an active member, I promise to be true to all my duties, to be present at, and to take some part, aside from singing, in every Christian Endeavor prayer-meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the society, I will, if possible, send at least a verse

of Scripture to be read in response to my name at the roll-call.

Signed.....

[The word "covenant" is here substituted for "pledge" as in other parts of this book, for the reason before stated, that "covenant" implies a mutual compact of Christ with his people, and more nearly expresses the Christian Endeavor idea. The trustees also desire it to be understood that no strict uniformity in the wording of the pledge is demanded, but only the substantial idea, in order to constitute a Christian Endeavor society, while it is earnestly urged that it should not be seriously weakened or toned down.]

ARTICLE IX.—*The Consecration or Covenant Meeting.*

1. Once each month a consecration or covenant meeting shall be held, at which each active member shall renew his vows of consecration. If any one chooses, he can express his feelings by an appropriate verse of Scripture or other quotation.

[In regard to this, we should be careful to apply the section of our pledge in which we promise to try to do "whatever Christ would like to have us do." Certainly he wants us to make our prayer-meeting participation as helpful as possible, both to others and to ourselves, and generally the mere reading of a verse of Scripture without the addition of some word, however brief, to indicate that the passage is used to express the Endeavorer's feelings and experience, would not be the best possible mode of taking part in the meeting. The word "covenant" is also here introduced, as expressing more fully, or at least explaining, the meaning of the word.]

2. At each consecration meeting the roll shall be called (or some equally thorough method of making the record may be adopted), and the responses of the active members shall be considered as renewed expressions of allegiance to Christ. *It is expected that if any one is obliged to be absent from this meeting, he will send a message, or at least a verse of Scripture, to be read in response to his name at the roll-call.*

[This implied suggestion of variations from the one form of calling the roll should be heeded more widely than it is; also the hint that some personal, individual message is to be preferred to the mere copying and sending of a verse from the Bible.]

3. If any active member of this society is absent from this monthly meeting and fails to send a message, the Lookout Committee is expected to take the name of such a one, and in a kind

and brotherly spirit ascertain the reason for the absence. *If any active member of the society is absent and unexcused from three consecutive monthly meetings, such a one ceases to be a member of the society, and his name, on vote of the Lookout Committee and the pastor, shall be stricken from the list of members.*

[Note that the Lookout Committee is expected to investigate the very first unexplained absence, not to wait until there have been three of them. Note also that if the Lookout Committee cannot excuse the three absences, the person ceases to be a member, though the requirement of the consent of the pastor is a check on haste and harmful action, if any is likely to be taken. No announcement whatever should be made before the society. The name should be quietly dropped by the Secretary, and that is all.]

4. Any associate member who, without good reason, is regularly absent from the prayer-meetings, and shows no interest whatever in the work of the society, may, upon vote of the Lookout Committee and pastor, be dropped from the roll of members.

[This has no reference to the consecration meeting, since the associate member has made no promise concerning it. Hold on to the associate member as long as you think he is getting good from the society, and not doing a preponderating amount of harm.]

ARTICLE X.—*Business Meetings and Elections.*

1. Business meetings may be held in connection with the prayer-meeting, or at any other time in accordance with the call of the President.

[Since our Christian Endeavor business meetings are all concerned solely with religious matters, and with hearing the reports of religious work, they are not inappropriate to the Lord's Day, if the society meets on that day. A full Christian Endeavor business meeting ought to be carried through within twenty minutes. It is better, however, to meet on some evening when more time can be obtained without encroaching upon the time of the prayer-meeting, and not a few societies hold their business meetings in connection with their socials. The Executive Committee may call a business meeting through the President, or, in his absence, through the officer next in rank. A business meeting should be held every month, as indicated in Article VI., 14, and a good plan is always to hold the business meeting on the last, and the consecration meeting on the first, Sunday of each month.]

2. An election of the officers and committees shall be held

once in six months. Names may be proposed by a Nominating Committee appointed by the President, of which the pastor shall be a member *ex officio*.

["Once a year, if preferred," says a footnote in the Model Constitution, regarding the frequency of elections. It depends a little upon whether the society possesses an abundance of material sufficient to warrant semi-annual elections. The advantage of the Nominating Committee is that it ensures a wise and careful review of the whole field, and previous conversation with the nominees, to make sure that they will not refuse to serve. Nomination by this committee should be equivalent to an election, since it is not best or customary for the committee to present more than one name for each office. A struggle for votes among the friends of two candidates, however exciting and interesting, is not profitable in any way. It will be seen that the Nominating Committee is the most important committee of the year, and should be made up with great care. The pastor's presence upon it is very essential.]

ARTICLE XI.—*Relation to the Church.*

This society, being a part of the church, owes allegiance only and altogether to the church with which it is connected. The Pastors, Deacons, Elders or Stewards, and Sunday-school Superintendent, if not active members, shall be *ex officiis*, honorary members. Any difficult question shall be laid before them for advice, and their decision shall be final. It shall be understood that the nomination of officers or other action taken by the society shall be subject to revision or veto by the church; that in every way the society shall put itself under the control of the official board of the church, and shall make a report to the church monthly, quarterly, or annually, as the church may direct.

[It is often asked whether the pastor should join as an active member. That depends entirely upon his other duties, and upon his judgment as to what course will be best for the society and the church. If he wishes to be an active member, should he be voted in like any other person? He will doubtless wish, for the sake of the example, to come in just as the others do. The report to the church should be made by the President or the Secretary, as the church and the society prefer.]

ARTICLE XII.—*Relation of the Junior Society.*

The Young People's Society of Christian Endeavor and the Junior Society being united by ties of closest sympathy and common effort, monthly (or at least annual) reports should be

read to the Young People's Society by the Junior Superintendent. When the boys and girls reach the age of fourteen, they shall be transferred to the older society. Special pains shall be taken to see that a share of the duties and responsibilities of the prayer meetings and of the general work of the society shall be borne by the younger members.

[In my opinion, the most helpful connection between the two societies is made by means of a "Junior Committee" from the older society, which assists the Junior Superintendent. Sometimes let a Junior report for his society at the monthly business meeting. If your church has an Intermediate society, the transfer at the age of fourteen will be to it, and the Young People's Society will stand in the same relation to the Intermediates as to the Juniors.]

Article XIII.—*Fellowship.*

This society, while owing allegiance only to its own church, is united by ties of spiritual fellowship with other Christian Endeavor societies the world around. This fellowship is based upon a common love to Christ, is cemented by a common pledge and common methods of work, and is guaranteed by a common name, "Christian Endeavor," used either alone or in connection with some denominational name.

This fellowship is that of an interdenominational, not an undenominational, organization. It is promoted by local-union meetings, State and national conventions, and still further by the work of the Information Committee, which it is hoped will be adopted by each society.

[The compound name, such as "Epworth League of Christian Endeavor," "Baptist Union of Christian Endeavor," is extensively used. With the exception of only one denomination, Christian Endeavor societies are permitted by their churches to belong at the same time to their denominational union and to the Christian Endeavor interdenominational fellowship.]

Article XIV.—*Withdrawals.*

Any member who may wish to withdraw from the society shall state the reasons to the Lookout Committee and pastor, and if these reasons seem sufficient he may be allowed to withdraw.

[No announcement is made of this withdrawal; the Secretary is simply instructed to drop the name from the roll. Such a person, if he wishes to return to the society, must be voted in as if he had never been a member.]

ARTICLE XV.—*Miscellaneous.*

Any other committees may be added and duties assumed by this society which in the future may seem best.

ARTICLE XVI.—*Transfers of Members.*

Since it would in the end defeat the very object of our organization if the older active members, who have been trained in the society for usefulness in the church, should remain content with fulfilling their pledge to the society only, therefore it is expected that the older members, when it shall become impossible for them to attend two weekly prayer-meetings, shall be transferred to the honorary membership of the society, if previously faithful to their vows as active members. This transfer, however, shall be made with the understanding that the obligation to faithful service shall still be binding upon them in the regular church prayer-meeting. It shall be left to the Lookout Committee, in conjunction with the pastor, to see that this transfer of membership is made as occasion requires.

[This is quite different from dropping a name from the roll; and, as it is a step in Christian Endeavor which should be emphasized, it is desirable to provide an occasional meeting in which honorary members shall take part, say two or three times a year, to show the vital relation of the honorary members to the society.

ARTICLE XVII.—*Amendment.*

This Constitution may be amended, at any regular business meeting, by a two-thirds vote of the entire active membership of the society, provided that a written statement of the proposed amendment shall have been read to the society and deposited with the Secretary at the regular business meeting next preceding.

BY-LAWS.

[*These By-Laws are only specimen rules, given as suggestions, to be adopted in whole or in part, as the needs of each society require.*]

ARTICLE I.

This society shall hold a prayer-meeting on ..... evening of each week. The ..... regular prayer meeting of the month shall be a consecration meeting, at which the roll shall be called.

Article II.

Method of Conducting the Covenant Meeting.

At this meeting the roll may be called by the leader during the meeting or at its close. After the opening exercises, the names of five or more may be called, and then a hymn sung or a prayer offered. The committees may be called by themselves or other variations of the roll-call introduced. Thus varied, with singing and prayer interspersed, the entire roll shall be called.

Article III.

This society shall hold its regular business meeting in connection with the ..... regular prayer-meeting in the month. Special business meetings may be held at the call of the President.

[" This business meeting," says a footnote of the Model Constitution, " will usually be simply for the hearing of reports from the committees, or for such matters as will not detract from the spiritual tone of the meeting. All matters requiring discussion, it will be remembered, are to be brought before the Executive Committee, and not before the society." Of course this remark does not apply so closely to the business meetings that are not held in connection with the prayer-meetings.]

Article IV.

The election of officers and committees shall be held at the first business meeting in .....

A Nominating Committee shall be appointed by the President at least two weeks previous to the time for electing new officers. Of this committee the pastor shall be a member *ex officio.* It is understood that these officers are chosen subject to the approval of the church. If there is no objection on the part of the church, the election stands. The following clause of the By-Laws may be read at the society before each semi-annual election of officers :—

" While membership on the board of officers or committees of this society should be distributed as evenly as the best good of the society will warrant, among the different members, the offices should not be considered places of honor to be striven for, but simply opportunities for increased usefulness, and any ill feeling or jealousy springing from this cause shall be deemed unworthy a member of the Society of Christian Endeavor. When, however, a member has been fairly elected, it is expected that he will consider his office a sacred trust, to be con-

scientiously accepted, and never to be declined except for most urgent and valid reasons."

Article V.

Applications for membership may be made on printed forms, which shall be supplied by the Lookout Committee and returned to them for consideration.

Names may be proposed for membership one week before the business meeting, and shall be voted on by the society at that meeting. The Lookout Committee may, in order to satisfy itself of the Christian character of the candidate, present to all candidates for active or associate membership one of the following cards to be signed:—

ACTIVE MEMBER'S COVENANT.

Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Saviour; and that, just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life.

As an active member, I promise to be true to all my duties, to be present at, and to take some part, aside from singing, in every Christian Endeavor prayer meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll-call.

Signed .....

ASSOCIATE MEMBER'S COVENANT.

As an associate member, I promise to attend the prayer meetings of the society habitually, and declare my willingness to do what I may be called upon to do as an associate member to advance the interests of the society.

Signed .....

[Some societies think it more suitable and impressive to receive new members at the consecration meeting than at the business meeting, the new members being at once received into the society, and joining with the other members in repeating the pledge.]

ARTICLE VI.

Persons who have forfeited their membership may be readmitted on recommendation of the Lookout Committee and pastor, and by vote of the members present at any regular business meeting.

ARTICLE VII.

New members shall sign the Constitution, which shall contain the pledge, within four weeks from their election, to confirm the vote of the society.

ARTICLE VIII.

Any one who cannot accept the office to which he may be elected shall notify the President before the next business meeting, at which the vacancy shall be filled. In the mean time, the former officer holds the position.

ARTICLE IX.

Letters of introduction to other Christian Endeavor societies shall be given to members *in good standing* who apply to be released from their obligations to the society, this release to take effect when they shall become members of another society; until then, their names shall be kept on the absent list. Members removing to other places, or desiring to join other Christian Endeavor societies in the same city or town, are requested to obtain letters of introduction within six months from the time of their leaving, unless they shall give satisfactory reasons to the society for their further delay.

[These letters of introduction do not take the place of regular election to membership, which must be done by the new society just as by the old.]

ARTICLE X.

Members who cannot meet with this society for a time are requested to obtain leave of absence, which shall be granted by the Lookout Committee and pastor and withdrawn at any time by the same, and their names shall be placed on the absent list.

[Do not permit this "absent list" to become a catch-basket for the slothful. It is intended only for temporary absentees. If the member returns, notify him that he is restored to the regular list and is expected to return to his duties. If he is to be absent for a long time, suggest his joining a society where he is sojourning.]

ARTICLE XI.

..... members shall constitute a quorum.

[It is my opinion that a quorum should consist of a majority of the members ; and, if you cannot get a majority at your business meetings, you would better educate the society until you can.]

ARTICLE XII.

These By-Laws may be amended by a two-thirds vote of the members present at any regular meeting, provided that notice of such amendment is given in writing and is recorded by the Secretary at least one week before the amendment is acted upon.

[Of course such a notice should be given at some meeting of the society.]

APPENDIX B.

JUNIOR CONSTITUTION.

(Several constitutions, substantially alike, are in use among Junior societies. The one given below seems on the whole the best, though, of course, it may be amended to suit local needs.

ARTICLE I.—*Name.*

This society shall be called the JUNIOR SOCIETY OF CHRISTIAN ENDEAVOR OF.....

ARTICLE II.—*Object.*

Its object shall be to promote an earnest Christian life among the boys and girls who shall become members, and prepare them for the active service of Christ.

ARTICLE III.—*Membership.*

1. The members shall consist of three classes, Active, Preparatory, and Honorary.

2. *Active Members.* Any boy or girl who shall be approved by the Superintendent and the Assistant, may become an Active Member of the society by signing the following covenant:—

ACTIVE MEMBER'S COVENANT.

Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do; that I will pray and read the Bible every day; and that, just so far as I know how, I will try to lead a Christian life. I will be present at every meeting of the society when I can, and will take some part in every meeting.

Name.....

I am willing that.....should sign this covenant, and will do all I can to help.....keep it.

Parent's name.....

Residence.....

3. *Preparatory Members* shall be those who wish to have the help of the society, but whose parents are not quite ready to let them sign the Active Member's Covenant. They will be expected to attend the meetings regularly, and it is hoped that this will be considered simply as a preparation for active membership. Any children, however young, who will be quiet during the meetings may, with the approval of the Superintendents, become preparatory members.

[For societies where the majority of the members are under ten years of age the Preparatory Covenant should be used first, until in the judgment of the Superintendent some are ready to take the Active Member's Covenant.]

PREPARATORY COVENANT.

I promise Jesus to pray to him every day. I promise to come to every meeting when I can, and to be quiet and reverent during the meeting.

Name .....

Date .....

4. *Honorary Members.* All mothers who are interested in the society, and who desire to help it, by their prayers, by their occasional presence, and by their hearty co-operation with the superintendents, are invited to become honorary members.

The pastor and the president of the Senior society shall also be honorary members.

ARTICLE IV.—*Officers.*

The officers of the society shall be a Superintendent, Assistant Superintendent, President, Vice-President, Secretary, and Treasurer. There shall be a Lookout, a Prayer-Meeting, and a Social Committee, and such other committees as may be needed.

ARTICLE V.—*Duties of Officers.*

1. The *Superintendent* shall have full control of the society.

2. The *Assistant Superintendent* shall aid the Superintendent in her work. When there are two or more assistants, the duties shall be divided among them.

3. The *President* shall conduct the business meetings, under the direction of the Superintendent.

4. The *Vice-President* shall act in the absence of the President.

5. The *Secretary* shall keep a correct list of the members, take the minutes of the business meetings, and call the roll.

6. The *Treasurer* shall take up the collections, enter the amount in the account-book, and turn over the money to the Assistant Superintendent, and also enter all expenditures as directed by the Superintendent.

7. The Superintendent and the Assistant may be appointed by the Pastor, or by the Young People's society (if one exists), with the approval of the Pastor. The other officers and committees shall be nominated by the Superintendent and Assistant, and elected by the society.

ARTICLE VI.—*Duties of Committees.*

1. The *Lookout Committee* shall secure the names of any who may wish to join the society, and report the same to the Superintendents for action. They shall also obtain excuses from members absent from the roll-call, and affectionately look after and reclaim any who seem indifferent to their covenant.

2. The *Prayer-Meeting Committee* shall, in connection with the Superintendent, select topics, assign leaders, and do what it can to secure faithfulness to the prayer-meeting covenant.

3. The *Social Committee* shall welcome the children to the meetings and introduce them to the other members of the society. They may also arrange for occasional sociables.

ARTICLE VII.—*Relationship.*

The relation of the Junior to the Young People's Society of Christian Endeavor should be close and intimate, and it is expected that when the members of the Junior Society have reached their age limit, they will enter the Christian Endeavor Society as Active Members.

ARTICLE VIII.—*Meetings.*

1. A prayer-meeting shall be held once every week. A consecration meeting shall be held once a month, at which the covenant shall be read and the roll called; and the responses of the members shall be considered a renewal of the covenant of the society. If any member is absent from three consecutive consecration meetings, without excuse, his name shall be dropped from the list of members.

2. Part of the hour of the weekly meeting shall, if deemed

best, be used by the Pastor or Superintendent of the society for instruction, or for other exercises which they may approve.

BY-LAWS.

1. The society shall hold a prayer-meeting on..... .....of each week. The last regular meeting of each month shall be a consecration meeting. The business meeting may be held in connection with the first regular meeting of each month.

2. The officers and committees shall be chosen in .....and.....and continue six months, beginning on the first of the month following their election.

3. Special meetings of the society may be held at any time, at the call of the Superintendent.

4. A collection shall be taken at the consecration meeting, and at the other meetings if desired, the money thus obtained to be held available for missionary and benevolent objects, and to meet the expenses of the society.

5. All committees should meet at least once a month for consultation with the Superintendent in regard to their work.

6. All expenditures shall be made under the direction of the Superintendents.

7. Other committees may be added, whose duties may be defined as follows:—

The *Sunshine Committee* shall do kindly deeds for the sick, the needy, and the aged, and seek in every way to make home happy.

The *Music Committee* shall distribute and collect the singing-books, and co-operate with the leader of the meeting in trying in every way to make the singing a success.

The *Missionary Committee* shall arrange for an occasional missionary meeting, and seek to interest the members in home and foreign work.

The *Temperance Committee* shall arrange for an occasional temperance meeting, and circulate a temperance pledge among the members.

The *Sunday-school Committee* shall secure the names of children who do not attend Sunday school, and invite them to become members of the Sunday-school.

The *Flower Committee* shall provide flowers for the Sunday-school room, and distribute fruit and flowers to the sick and needy.

The *Scrap-book Committee* shall collect pictures and clippings, and make scrap-books for sick and disabled members and for distribution in the hospitals.

The *Relief Committee* shall collect clothing for the destitute children found in the Sunday-school and society, and bring it to the Superintendents for distribution.

The *Birthday Committee* shall report all birthdays as they occur among the members, so that special prayer may be offered for each member on his or her birthday.

8. This Constitution and these By-Laws may be altered or amended at any time when the Superintendents and the Pastor find it necessary.

APPENDIX C.

FORM OF CONSTITUTION FOR A LOCAL UNION OF CHRISTIAN ENDEAVOR SOCIETIES.

ARTICLE I.—*Name.*

This Union shall be called the . . . . . CHRISTIAN ENDEAVOR UNION.

ARTICLE II.—*Object.*

The object of the Union shall be to stimulate interest in societies of Christian Endeavor in . . . . . and vicinity, to increase their number and the mutual acquaintance of the members, and to make them more useful in the service of God.

ARTICLE III.—*Members.*

Any society of Christian Endeavor connected with an evangelical church in . . . . . and vicinity, whose constitution in its aims and prayer-meeting obligations conforms generally in spirit to the "Model" Constitution, may join this Union by notifying the Secretary and upon approval of the Executive Committee.

ARTICLE IV.—*Officers.*

The officers shall be a President, Vice-President, Secretary, and Treasurer, chosen from the active members of the Societies composing the Union as hereinafter provided. Their duties shall be those usually pertaining to these offices.

ARTICLE V.—*Executive Committee.*

The Executive Committee shall consist of the President, Vice-President, Secretary, Treasurer, and the chairmen of the various standing committees of the Union. This committee shall meet at the call of the President, and shall plan for the best interests of the Union, and, so far as possible, see that

these plans are executed. Between the meetings of the Congress, it shall be empowered to transact business that requires immediate attention.

ARTICLE VI.—*The Congress.*

SECTION ONE.—A Congress shall be constituted, consisting of the Executive Committee and a duly elected representative of each society in the Union (the President, if possible). The Congress shall discuss and transact the business of the Union, and shall do its utmost to secure in every way the success of the Union and of the individual societies.

SECTION TWO.—Meetings of the Congress shall be held once in two months, and simple refreshments may be served if it is deemed best.

SECTION THREE.—Attendance of the Congressmen upon the meetings of the Congress shall be obligatory, and three consecutive and unexplained absences shall cause the society of the delinquent Congressman to be dropped from the Union until a new Congressman is chosen who shall perform the duties of the office.

ARTICLE VII.—*Lookout Committee.*

A Lookout Committee shall be appointed, whose duty shall be to organize new societies wherever possible, to bring new societies into the Union and introduce them to the work, and to encourage and help the weaker societies as opportunity offers.

ARTICLE VIII.—*Pastors' Advisory Committee.*

A Pastors' Advisory Committee, representing the different denominations in the Union, shall be appointed, before which all questions of importance which affect the life and work of the churches shall be laid.

ARTICLE IX.—*Other Committees.*

Other committees shall be appointed according to the needs of the Union. They shall correspond, so far as is possible and necessary, to the committees of the local societies composing the Union, and they shall in every way possible promote the interest of the causes and committees which they represent throughout the Union.

ARTICLE X.—*Reports.*

Each committee shall report, in *writing*, at every bi-monthly meeting of the Congress. These reports shall be placed on file

and preserved in the archives of the Union, thereby securing a history of its work. Once each year a summary of the work of all the committees shall be presented to the Local Union mass-meeting.

ARTICLE XI.—*Visitation.*

So far as may be deemed necessary, and as often as is wise, each society in the Union shall be visited by some member of the Congress, for encouragement and mutual help.

ARTICLE XII.—*Elections.*

A committee shall be appointed at the first meeting of the Congress in each new year to nominate officers and chairmen of committees, which nominations shall, if deemed wise, be approved at the next meeting of the Congress, and the nominees elected at the first mass-meeting of the Union held thereafter. If the Congress shall not approve the nominations, others shall be made by the nominating committee. The Executive Committee shall appoint the other members of each committee.

ARTICLE XIII.—*Mass-Meetings.*

Four mass-meetings shall be held in the course of the year at convenient dates. These shall be carefully planned for by the Congress, or a special committee of the Congress, and such topics may be discussed, within the scope of Christian Endeavor, and such methods used to stimulate interest and attendance (as banners, roll-call, etc.) as may be deemed wise.

ARTICLE XIV.—*Finance.*

The expenses of the Union shall be met by any plans deemed wise by the Executive Committee and approved by the Congress, but it is understood that no unnecessary expense shall be incurred.

ARTICLE XV.—*Conventions.*

Interest in the State and national Christian Endeavor Conventions shall be stimulated by the Unions. Information shall be given in advance, interest aroused, and, when possible, "echoes" of the Convention heard afterwards.

ARTICLE XVI.—*Amendments.*

This Constitution may be amended by a two-thirds vote of all the active members present at any regular meeting, the amendment having been submitted in writing, and notice having been given at least two weeks before action is taken.

APPENDIX D.

CONSTITUTION PROPOSED FOR CHRISTIAN ENDEAVOR CIVIC CLUBS.

ARTICLE I.—*Name.*

This organization shall be called THE CHRISTIAN ENDEAVOR CIVIC CLUB, NUMBER . . . . . (the number of the charter issued by The United Society of Christian Endeavor. If desired, the club may be called a Christian Endeavor Congress, following the organization and methods of our national Congress or legislatures, the members choosing imaginary constituencies, bringing in bills, presenting resolves, and conducting all the work of the organization on legislative models.)

ARTICLE II.—*Object.*

The object of the Christian Endeavor Civic Club shall be the promotion of a better citizenship, through the study of civic problems, through training in debate and parliamentary practice, and through such active participation in public affairs as may be practicable and proper.

ARTICLE III.—*Motto.*

The motto of the Civic Club shall be Virgil's words, "The noblest motive is the public good."

ARTICLE IV.—*Officers.*

Its officers shall be a President, a Vice-President, a Secretary, and a Treasurer, whose duties shall be those usually assigned to such officers. They shall be elected annually, at the first meeting in . . . . . one nomination for each office being made through a nominating committee appointed by the club two weeks before the date of election.

ARTICLE V.—*The Executive Committee.*

The general conduct of the club shall be in the hands of its

officers, acting in conjunction with an executive committee of five. This executive committee shall consist of Christian Endeavorers, and shall be the connecting link between the club and the Christian Endeavor union (or society, if the club is formed under the auspices of a single society). It shall report to the union at its business meetings, and it shall present to the club all candidates for membership, making an earnest endeavor to obtain for the club all suitable persons.

ARTICLE VI.—*Membership.*

Membership in the club shall be open to all young men of good character who may be recommended by the executive committee and elected by the club. They shall become members on signing this constitution.

ARTICLE VII.—*Meeetings.*

The club shall meet on the first and third Monday evenings of each month. (Of course any week-day evening may be chosen, and the meetings may be held only once a month. The summer meetings may be omitted.) The following order shall usually be followed:—

1. Opening prayer.
2. Reading of the minutes.
3. Unfinished business.
4. Reports of committees.
5. New business.
6. Reports on current events, with discussion.
7. Study of civics, or
   Address, followed by discussion, or
   Debate, or
   Report of committees of inquiry, followed by discussion.
8. Announcements.
9. Adjournment.

ARTICLE VIII.—*Visitors.*

Members of the club may invite their gentleman friends to visit the club at any time. Occasional meetings shall be set apart as ladies' nights, when each member will be at liberty to invite his lady friends. By vote of the club, occasional public meetings may be held.

ARTICLE IX.—*Standing Committees.*

The following standing committees shall be elected, at the

same time as the officers, in the same manner, and to serve for a year. Each shall consist of three persons, the one named first to serve as chairman.

1. *Programme Committee.* This committee shall arrange programmes for the meetings, obtaining speakers, selecting subjects for debate, outlining courses of study, and planning whatever additional features it can devise. All its proposals must be presented to the club, for suggestions and formal approval.

2. *Publicity Committee.* It shall be the duty of this committee to make known, through the press and in other ways, the work of the club, publishing its conclusions, and seeking to arouse interest in its meetings through posters and other advertisements.

3. *Village-Improvement Committee.* This committee shall study the condition of the community, and shall make suggestions for the material and social welfare of the town, first submitting to the club all its proposals. (A large work is before this committee in many places, beautifying the streets, establishing drinking-fountains, planting trees, founding town libraries, arranging lecture courses, and the like. Of course, ordinarily, their work can be done only by interesting in their plans the more powerful advocacy of older citizens.)

(Other committees may be added.)

Article X.—*Committees of Inquiry.*

From time to time the Club may appoint committees of inquiry, large or small as it chooses, whose duty it will be to make special studies of the phase of civics assigned to them, presenting reports to the Club as their work proceeds, and suggesting to the programme committee speakers familiar with the subject given them to study, and also topics for debate and discussion along the line of their inquiry. (For example, such committees might be formed to study and report on the public schools, the streets and roads, temperance laws, building-laws, fire department, police department, public charities, prisons, courts, elections, party organization, caucuses, city and county organization, State legislature, post-offices, newspapers, railroads, water-supply, Sabbath-observance, asylums, public records, board of health, public library, taxes. Public officials and others most intimately acquainted with these themes should be invited to address the Club upon them, replying at the close to any questions the Club may ask,—such officials, for example, as street commissioners, members of the school board,

health officers, public register, selectman, assessor, councilman, postmaster, water commissioner, judge of election, prison-warden, building-inspector, public librarian.) Conclusions regarding these topics may be formulated by the Club, and published.

Article XI.—*Civic Action.*

The Club will not refrain from practical participation in public affairs, provided always it strictly refuses to take partisan action. For example, it may, for the guidance of its members, obtain information concerning the records of candidates, but it will pass no vote indorsing any candidate. It may petition and work for the enactment of ordinances and statutes, but will not ally itself with any political party.

Article XII.—*Civic Studies.*

The Club may engage in the study of civics, either through a text-book, under a leader, or through a course of lectures. The reading and discussion of books and articles on civic and patriotic themes shall form a portion of its work. This study may be carried on at home, and the results presented before the Club in the form of essays, abstracts, talks, or discussions.

Article XIII.—*Current Events.*

It will be one purpose of the Club to keep its members intelligent regarding the progress of the world's history. To that end, reporters from the leading nations and regions of the earth may be appointed, whose duty it will be to become thoroughly informed concerning current events in their respective fields, ready to report them at any meeting, and answer questions concerning them. These members may be called "Reporter for Germany," "Reporter for the Southern States," "Reporter for India," etc.

Article XIV.—*Amendment.*

This Constitution may be amended by a three-fourths vote of the members present at any meeting, provided notice of the proposed amendment has been given at a meeting of the club two weeks in advance.

(This Constitution is proposed merely as an outline for the guidance of the clubs, who will form their own constitutions to meet the local needs and circumstances. Many of the minor points here included might well be relegated to a set of by-laws. It would be best to start with a constitution as simple as possible, letting its growth be a matter of experience.)

APPENDIX E.

RECEPTION AND INSTALLATION SERVICES.

THERE is little danger that our Christian Endeavor officers will become overzealous and conceited; there is enough to keep them humble. There is far more danger that they may not "magnify their office" and understand their responsibility. The best way of impressing upon them the greatness and blessedness of the task they have undertaken is by a public installation service. This service is best conducted in the society meeting-room, and as part of the regular prayer-meeting, though announcement of it should be made beforehand, and the older church-members should be invited to attend. The pastor himself, as will be seen, figures largely in the service suggested; but, if the church is temporarily without a pastor, some church officer or prominent church worker will take his part.

The following outline for reception and installation services has been prepared by Mr. A. R. Wells for "The Officers' Handbook." It is recommended as a suggestion of what may be done rather than as a rigid form of service. Every society will very likely desire to prepare its own form.

SERVICE FOR THE INSTALLATION OF OFFICERS.

[The pastor and the retiring officers are seated together on the platform. The retiring president presides, and opens the meeting by calling for three hearty Christian Endeavor hymns in swift succession. One of the retiring officers, selected by the president, then reads our Christian Endeavor workers' chapter of the Bible, the twelfth of Romans. This is followed by a brief prayer by some other officer chosen by the president, or by the president himself. The retiring president, addressing the pastor, then speaks to the following effect, though he may prefer to use his own words.]

The President.—At the close of the term of office to which we were elected by our Christian Endeavor society, we, the officers, now lay down our commissions. Doubtless we have made

many mistakes. Doubtless we have fallen far short of our possible successes. We pray God to forgive us for all sins of omission and commission. We lay at his feet our imperfect service, asking him to work out from it his own perfect results.

The Pastor (varying the words, as all the words of this exercise may be varied, to suit his pleasure or changed circumstances).—Will the officers and committee chairmen please rise? (They rise, remaining standing, each where he is.) I praise God, dear friends, and this Christian Endeavor society praises God, for all your faithful service. Whatever you have done for Christ has brought with it, we are certain, its abundant and immediate reward. By every act of firm fidelity to duty, by every unselfish yielding of your will, by every effort you have made during your term of office to increase the efficiency of this society and draw its members nearer to their Saviour, you have yourselves become strengthened and ennobled. As you now lay down your official responsibilities, we give you our hearty God-speed upon the path of endeavor that still lies before you, and in token of our appreciation of your work I now call upon the entire society to rise and sing one stanza of our Christian Endeavor harvest hymn, "Bringing in the Sheaves."

[This is done, and then the retiring officers leave the platform, all but the president.]

Pastor.—Mr. President, you will please present the officers elect.

[The president reads the list, stating with each name the office to be filled. As the several persons are named, they come forward and stand in a semicircle in front of the pulpit. The retiring president then takes his seat in the audience.]

Pastor.—Endeavorers, the tasks you are now by vote of this society to assume are tasks which, though simple in their elements, reach out into all eternity. They have to do with the making of character, and there is no more blessed or momentous task than the making of character. You have been given a great privilege; you have entered a glorious opportunity. As you lead these members faithfully along the highways of Christian Endeavor, both you and they will be strengthened. I exhort you not to trust in your own wisdom, but to seek divine guidance, for that alone will render you workmen that need not to be ashamed. I exhort you not to rest satisfied with the present attainments of the society, but to make "Excelsior" your motto. This society has chosen you to serve them in their highest interests, and I urge you to undertake the task in the spirit of Him whose you are and whom you serve. In token that you will do this, will you not repeat after me his own words: "The Son of man came not to be ministered unto, but to minister"?

[The officers repeat this in concert.]

The Pastor.—And now, Mr. President, you will please present the newly elected chairmen of committees.

[The new president reads the list, and each chairman, as his name is called, rises and remains standing.]

The Pastor.—There is no branch of our society work, Endeavorers, that will not during the coming months receive the impulse of your zeal, if you are faithful, or the hindrance of your sloth, if you are faithless. It is our glad expectation that under your wise and vigorous guidance our society is to take many advance steps this term. Seek out the best methods. Read the most practical books. Consult the most skilful workers. Take your tasks constantly to God in prayer. Do not leave the little things neglected in your pursuit of some large achievement; yet do not so bury yourself in details that you forget the wider interests. Remember Paul, and like him resolve to be all things to all men, that by all means you may save some one soul. And in token of your determination in Christ's strength to do your best I call upon you to repeat with me one of Paul's great sayings: "I can do all things through Christ who strengtheneth me."

[The chairmen repeat this in concert. The pastor then takes his seat in the audience, together with all the others except the new president.]

The President.—And now, as an indication of our desire as a united society to reach these high ideals of service and reward, let us all rise and sing together one stanza of "To the Work."

[This is done, and then the president speaks again.]

The President.—Now, at the outset of this new term's work, it is most appropriate to emphasize our allegiance to the fundamental principles of this society. Let us all remain standing and repeat in concert the Christian Endeavor pledge.

[After this the president again speaks.]

The President.—Let us all bow our heads and in silence for a few moments ask our unseen Leader for his blessing upon the work we are about to undertake together. Following the silent prayer I will lead in a series of sentence prayers, in which many will voice our petitions for all our society activities; and then our pastor will close this service with a prayer of consecration.

[The regular prayer-meeting follows, the leader for the evening taking his place at the desk.]

Reception Services for New Members.

The practical experience of a multitude of societies has proved the value of a little ceremony in receiving new mem-

bers. Membership in the society means much more to members thus received, and they are more faithful to the pledge. There is only one danger—that the service may seem to imitate the service used in joining the church. For that reason I would carefully avoid all phrases customarily found in church reception services. Care is taken in the following suggested forms to avoid this possible objection, and these exercises, while earnest and impressive, will not be thought by any one to be trenching on the field of the church, or rendering commonplace one of its most sacred ceremonies.

This reception of new members should come at regular intervals, and it is better that it should always fall on consecration meetings. The president will be in the chair, and he will ask the secretary to call the names of the new members. If they were elected at the last meeting, they will come forward as their names are called ; but, if their names were proposed at the last meeting, the president will put their election to vote, and after election they will come forward. Then will follow this little ceremony.

The Reception of Active Members.

The President (addressing the new members, as they stand before him).—You have signified your desire to join this society. Having read our constitution and the Christian Endeavor pledge, you have said to the lookout committee that you wish to work in accordance with the constitution, and that you will keep the requirements of the pledge. With this understanding, the society has gladly by its vote accepted you among its members. In ratification of all this, let all the Endeavorers rise and repeat with these new members our Christian Endeavor covenant.

[The society rises, and joins the new members in repeating the pledge, the president leading.]

The President.—While we remain standing, let us testify our joy at receiving these new members, and our sense of our fellowship in Christian Endeavor, by singing one stanza of a welcome song, "Stand up, stand up for Jesus." While we are singing, the secretary will present the constitution, and each candidate will sign it in the presence of the society.

[Choose some other welcome song, if your hymn-book contains a preferable one. The secretary should be ready with the constitution and pen and ink, at a table in front of the society. This public signing of the constitution, including, of course, the pledge, always serves to impress upon the new members the vows they are taking. Sing as many stanzas as are necessary to occupy the time of signing.]

The President.—It is the custom of our society to give to each new member a Christian Endeavor pin, in the hope that it will serve as an earnest of our brotherly affection, and as a constant reminder of the covenant you have just repeated with us. We ask that you show your Christian Endeavor colors faithfully, and we pray that this little emblem may come to mean as much in your lives as it means in ours.

[Of course, if this gift of a pin is not customary in your society, the foregoing will be omitted. It is a delightful and most helpful practice, however, and I earnestly recommend it.]

The President, after presenting the pins, goes on to say: It is also the custom of this society to present to each new member a copy of this book, "The Christian Endeavor Greeting." In it you will find a statement of the purposes of our society and a summary of its methods. It will tell you how to be helpful to us, and how to gain help from the society. We ask you to read it carefully, and to adopt it as your Christian Endeavor guide-book.

[This "Christian Endeavor Greeting" is published in most attractive form by the United Society of Christian Endeavor. It is in large, handsome type, and may be obtained, bound prettily in paper, for ten cents, or a dollar a dozen. There is also a special gift edition, bound daintily, in white cloth, with a handsome stamp and with gilt top; this costs twenty-five cents, or five for one dollar. This presentation edition is the one the society should use if it can afford it, and twenty or twenty-five cents is very little to spend upon each new member. Send for a sample of the book, and you will see how practically useful it is. Of course, the foregoing is to be omitted if the society does not put the "Greeting" into the hands of its new members.]

The President.—You are now Christian Endeavorers, and we welcome you into our goodly fellowship. It is a fellowship as wide as the earth. It includes young people of all races and climes and nations, from the Zulus to the Eskimos, from China to Brazil, from England, France, and Germany to Hawaii, New Zealand, and Japan.

This precious fellowship includes also the young people of all evangelical denominations. "We are not divided, all one body we." The Christian Endeavor unions, of which you have become a part, will cause you to realize as you may never have realized before the grandeur of Christ's great church universal.

It is a fellowship of service that you have entered, a fellowship in Christian endeavor. We trust that you will do your part, and more than your part, in all our society work. To emphasize this principle of service, it is our custom to assign to

each new member, as soon as he joins, a place on some committee, and your committee assignments are as follows: . . .

[Of course, if your society does not place every member upon some committee, the foregoing sentences will be omitted; but, if you try the plan, you will not give it up.]

Finally, Endeavorers, we welcome you into a fellowship of faith. The first sentence of our pledge is the great one. It is because we trust in the Lord Jesus for strength that we are trying to do whatever he would like to have us do. Only as we have fellowship with him in our daily prayer and Bible-reading can our fellowship with one another be a fellowship of Christian endeavor. It is our prayer that you may come to know every day more and more fully the power of the presence of Christ. Please be seated, and listen to a word from our pastor.

[The new members will sit in the front row of seats, and the pastor will welcome them and give them some kindly advice in regard to their religious life and their Christian Endeavor duties. If your church has no pastor, substitute for this service the best person available.]

The President.—Now, fellow Endeavorers, in receiving these new members, have we no duty to perform, do we assume no responsibility? In a moment of silent prayer let us ask God to bless their relation to us and ours to them, and then let a number follow me in sentence prayers for God's blessing upon this society and these new members in all their Christian endeavors. I will ask our pastor to close the sentence prayers with a prayer of consecration.

The Reception of Associate Members.

[This should be much briefer and simpler. There may be the gift of the pin and of the "Greeting," and the appointment to some of the minor committees; but there is no pastor's greeting unless active members are received at the same time. After the associate members have been voted in, the president will call them forward, and will say:—]

The President.—We rejoice that God has put it in your hearts to desire fellowship with this society of Christian Endeavor. The associates' pledge, which you are ready to sign, obligates you to attend our meetings faithfully, and we trust that we may be helpful to you in every way; but especially that through our meetings you may come to know our Saviour, and to join his church, becoming his professed followers. To that end, the society will both work and pray. May God bless you as you sign our associate roll during the singing of the hymn.

APPENDIX F.

HONORARY MEMBERS: WHO THEY SHOULD BE AND WHAT THEY SHOULD DO.

(*This was first published as a familiar letter from the President of the United Society of Christian Endeavor, and it is reprinted without changing this style.*)

THERE is one section of our membership in which exist great possibilities, but which has hitherto been sadly neglected. South America is sometimes spoken of as "The Neglected Continent." The neglected continent of Christian Endeavor is the honorary membership. There has been no particular door of entrance into the honorary membership; nothing has been given the honorary members to do; and their connection with Christian Endeavor has been so loose and nebulous that it might almost as well not exist at all.

I am speaking, of course, of the average society, not of the exceptional society, which has made much of its honorary members and received aid and comfort from them.

But what the exceptional society has done, why cannot the average society do? and that is, make of the honorary membership a source of constant inspiration and power, and genuine helpfulness to all the younger members.

I think that the honorary membership should be the goal of all Christian Endeavorers sooner or later. To some it will come sooner, to others later, according to the circumstances and needs of the society. But all should aspire to be honorary members sometime. Moreover, honorary membership should mean something distinctive as truly as active or associate membership.

There is one class of people who are always eligible for honorary members by virtue of their office, the pastor and deacons of the church, and the Sunday-school superintendent. Some other older church members who may take peculiar interest in the young and desire this connection with the society may wisely be voted in as honorary members. All other honorary members should have passed through the active membership

of the society, and these will constitute the great majority of the honorary members. No Endeavorer should expect to leave the society except through this honorable honorary door into the service of the church. But this door should be always open for those whose age or activities in the church make it impossible for them to continue their active membership and perform its duties faithfully.

The training of the society will then always mean, as it usually means now, active training for the duties of the church. Older members, while they will not monopolize the time in the meetings or the duties which should be performed by the younger members, will have a close and vital connection with the society they have learned to love, and in which they have been trained. I would propose as a covenant for the honorary members such a form as this:—

> *TRUSTING in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do, that I will make it the rule of my life to pray and read the Bible every day, and to support my own church in every way. I promise to give aid and sympathy to my brothers and sisters in the Christian Endeavor society in their work for Christ and the church. As an honorary member of the society of Christian Endeavor, I promise to attend the midweek prayer-meeting of the church unless prevented by a reason which I can conscientiously give to Christ, and to enter into some definite church-work to which I may be called.*

It will be noticed that this covenant does not demand participation in every midweek prayer-meeting, for it is felt that that matter must be left to the direction of the church, but surely every trained Endeavorer will be ready to do his part. It does demand support of the weekly meeting by attendance and some definite church-work. No one ever should leave a Christian Endeavor society without being willing to promise as much as this. This covenant will make the honorary membership a vital and living thing. It will connect the members on the one side with the society where they have received their training, and on the other with the church activities for which they have been trained. It is a logical and natural outcome of Christian Endeavor, and I hope will be adopted in some form in every society.

At least once a year, and perhaps twice, there should be an honorary members' meeting in which these members should

have a chance to speak words of advice and help to their younger brethren. Any society that chose might add an amendment to its constitution to read as follows:

"It is expected that all persons who leave the society will become honorary members, signing the honorary member's pledge. Their names shall be kept upon the list under the appropriate heading, but shall not be called at the roll-call meeting. At least once a year a special meeting shall be held with the honorary members, in which it is expected they will participate; and it is understood that the society may look to them for sympathy and moral support in all worthy effort."

APPENDIX G.

SECTIONAL SOCIETIES FOR LARGE CHURCHES.

"DIVIDE and conquer" was a motto of one of the world's great generals. Divide your enemy, and conquer him in sections, was his idea. "Divide and multiply" might be the motto of many a Christian Endeavor society. I do not think our societies in many of the larger churches have begun to realize the accession of power that would come to them if they divided their membership into two or more sections, each a completely organized Christian Endeavor society with a full set of officers and committees.

A society of sixty or seventy active members is the largest that can most profitably and effectively furnish work for all its members. A society larger than this is apt to become unwieldy, and the younger and more diffident receive little training in committee work or participation in the meeting.

The great object of Christian Endeavor is to train its members by present service for larger future service, but how can they be trained if they do not work, and how can they work if there is no work to be done?

TAKING PART.

A hundred and fifty perhaps *on exceptional occasions* can take part profitably in a Christian Endeavor meeting; but the occasion would be exceptional, and the participation unusually prompt and brief. Usually not more than fifty or sixty, or seventy at the most, can take part. Then, when the society is larger than that, the others (and the "others" are almost always the young or the timid or the indifferent) are left out, or rather leave themselves out, of active co-operation in the meeting, and, for the most part, out of the committee work as well.

What is the remedy? Divide the society into sections so small that every one may feel his responsibility for every meeting and find a place to work on some committee.

What are the advantages of this plan?

Advantages.

1. It provides, as I have intimated, an opportunity for all to serve, and puts responsibility on each. There can be no training without service and responsibility.

2. It especially helps the younger young people. This plan is better in many churches than an Intermediate society, for which it is often difficult to find a good superintendent, and therefore difficult to keep vigorous and active. When a society is divided into sections of the same general quality and character, each section feels that it is "it," that it is the "real thing," a genuine Young People's Society of Christian Endeavor. Besides, in each of these sections there may and should be a few of the older and wiser ones who will give steadiness and ballast. In many churches it will be much easier to support two or three, or even four, Young People's societies than one Young People's and one Intermediate; and the Intermediates themselves would get even a better training. I believe thoroughly in Intermediate societies where the right superintendent can be had. Many of them are doing a splendid work. But there are as yet comparatively few of them, and in many places where they will not succeed two Young People's societies will abundantly prosper.

Generous Emulation.

3. A generous emulation will often result. Each society or each section will try to have the largest numbers, the best meetings, and the most active committees; and each will be better than either would be alone. Jealous rivalry is of the evil one himself; generous emulation may be angelic.

4. This plan has been tried. Dr. Russell Conwell's famous church, the Grace Baptist, of Philadelphia, with its fourteen societies of Christian Endeavor, is well known. They are all doing a splendid work, and Dr. Conwell speaks in unqualified approval of them. Other large churches have also tried the plan with the best results.

5. How should the division be made? Not entirely by age. Let special friends go together in the same society. Let there be some older and some younger ones in each. Sometimes divide, if you find no better way, alphabetically. Call the divisions, "Society A" and "Society B"; or give them some other name, as, "The Westminster," "The Williston," "The Roger Williams," etc.; or name one for your pastor, or some good man in your denomination you wish to honor.

6. Have occasional union meetings. As often as once a month, or certainly once in two months, let all come together for a specially prepared union meeting. This may be most stimulating to all.

7. I believe God's blessing will richly rest upon an earnest effort of this sort to bring the training and activities of Christian Endeavor to *all* the young people within our reach.

F. E. C.

APPENDIX H.

HOW THE SOCIETY ADAPTS ITSELF TO SMALL CHURCHES.

A FEW more words should be added to what has already been said in regard to the possibility of a society of Christian Endeavor in small churches. In some quarters the idea prevails that the society cannot succeed except in churches of a considerable size, where there is a goodly number of young people. On the contrary, many of the most flourishing societies in existence are found in very small churches and in sparsely settled rural districts. It is not always possible to conduct these societies in just the same way in which those in larger churches are conducted; but, wherever there are even two earnest young people who will unite for Christ and the church, a useful society may be maintained.

The midweek meeting of the church may well be the Christian Endeavor meeting for this society, until, at least, its members become numerous enough to have a meeting of their own. The pastor will surely always be glad to have them present, and have them take part in the meeting. Thus these few members can fulfil their Christian Endeavor covenant while they are strengthening one of the regular meetings of the church, and are not multiplying services.

These few members, too, can meet together for special conferences, and form themselves into committees to do what the church demands of them and to help the young people, no matter how few they may be, to a larger religious life.

Or the Sunday evening service can be the weekly Christian Endeavor service unless it is merely a preaching service by the pastor. The famous writer, Rev. Charles M. Sheldon, of Topeka, practises this in his own church, and advocates it for many country churches, and for those situated in the suburbs of cities like his own. The meeting is conducted like any Christian Endeavor meeting for the first three-quarters of an hour, a meeting in which the members take part, though any one is invited to attend who desires to do so. Then at the end

of forty-five or fifty minutes the pastor takes up the theme of the evening, and gives a short address, thus closing the service. Afterwards time is given for social intercourse and Christian conversation, and Mr. Sheldon declares that this is the most profitable service of the week in his church.

Of course it is always better where it is possible for the society to have a distinct meeting of its own, but this Topeka plan provides for such a meeting while it also provides for the pastor's words, while any, young or old, are at liberty to attend the meeting.

It scarcely seems that any church in the world which has a right to exist at all is not large enough to have a Christian Endeavor society. If young people are absolutely wanting, or nearly so, the older ones and the middle-aged might unite together in the Christian Endeavor covenant for confession and service, greatly to the advantage of the church; and thus a genuine and most useful Endeavor society, though not a Young People's society, would be formed.

The difficulty from having too many members in one society is quite as serious, though it does not at first seem so, as from having too few; but this can be remedied, as has been explained in another part of this book, by dividing the large societies into different sections, which are not too large to prevent any member, however young or backward, from having some part in each meeting and in the service of the committee. Thus the two extremes are provided for, and it will be found that there is no church whose circumstances are so peculiar, whose membership is so large or so small, that it cannot have a Christian Endeavor society, where a little consecrated ingenuity is brought to bear upon the question.

F. E. C.

APPENDIX I.

PROFESSOR AMOS R. WELLS'S SUMMARY OF HIS INTERVIEWS BY POSTAL CARDS WITH EIGHTEEN HUNDRED PASTORS.

When I was a small boy, I used to tell folks what I wanted for my birthday presents. I do so still, but in a less transparent way. And this year I got a birthday present for Christian Endeavor by asking for it. The present was letters from pastors, one thousand eight hundred and ten of them, and each answered eighteen questions about our society. If anything can prove the power of Christian Endeavor, it is these eighteen hundred letters from busy men, every one of whom paid his own postage. They came from forty-five States and Territories; they came from thirty-nine denominations; and they constitute the noblest testimony yet given to the power of Christian Endeavor.

I asked those eighteen hundred ministers whether they believe in the Endeavor pledge, and ninety-one per cent of them gave an enthusiastic "Yea." I asked them whether the young people are as faithful to their Christian Endeavor pledge as the church members to their vows, and ninety-two per cent of them declared that they are. I asked them about the effect of the pledge, especially its promises of daily prayer and Bible-reading, on the heart-life of the Endeavorers, and ninety-four per cent of these eighteen hundred pastors thought it helpful. I asked them whether the Christian Endeavor prayer-meetings in their churches are well attended, enthusiastic, and spiritually uplifting, and ninety-three per cent testified that they are. I asked whether the Endeavorers are as faithful in their church-attendance as the older church-members, and ninety-six per cent of these eighteen hundred pastors gave a hearty testimony that they are.

I asked those eighteen hundred pastors whether our Endeavor committee-work is training the young in church activities. Ninety-three per cent of them declared cordially that it is.

I asked the pastors, "What effect has Christian Endeavor in promoting the missionary zeal of your young people?" Eighty-seven per cent of them replied that it has a notable and glorious effect.

I asked the pastors about this Christian Endeavor fellowship. In the first place, I wanted to know about its effect at home. I asked, "Does Christian Endeavor work diminish or increase your young people's loyalty to the church?" Ninety-four per cent of these eighteen hundred pastors asserted with positiveness that Christian Endeavor increases their young people's church loyalty. Then I asked an important question: "What proportion, do you think, of the accessions to your church have come from Christian Endeavor ranks?" The answer was a magnificent tribute to Christian Endeavor: forty-one per cent was the average. That is, nearly half of the accessions to these eighteen hundred churches, the pastors themselves testifying, came from our society.

Then I asked for their opinion in regard to the influence of our union work, our electric fellowship. Again ninety-four per cent of them declared that this influence is noble, uplifting, inspiring.

The very first question in my list for pastors was this: "Do you believe that the Christian Endeavor movement marks an advance in Christian work among young people?" The answer was almost unanimous. More than ninety-nine per cent of the eighteen hundred pastors shouted, "Yea!"

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